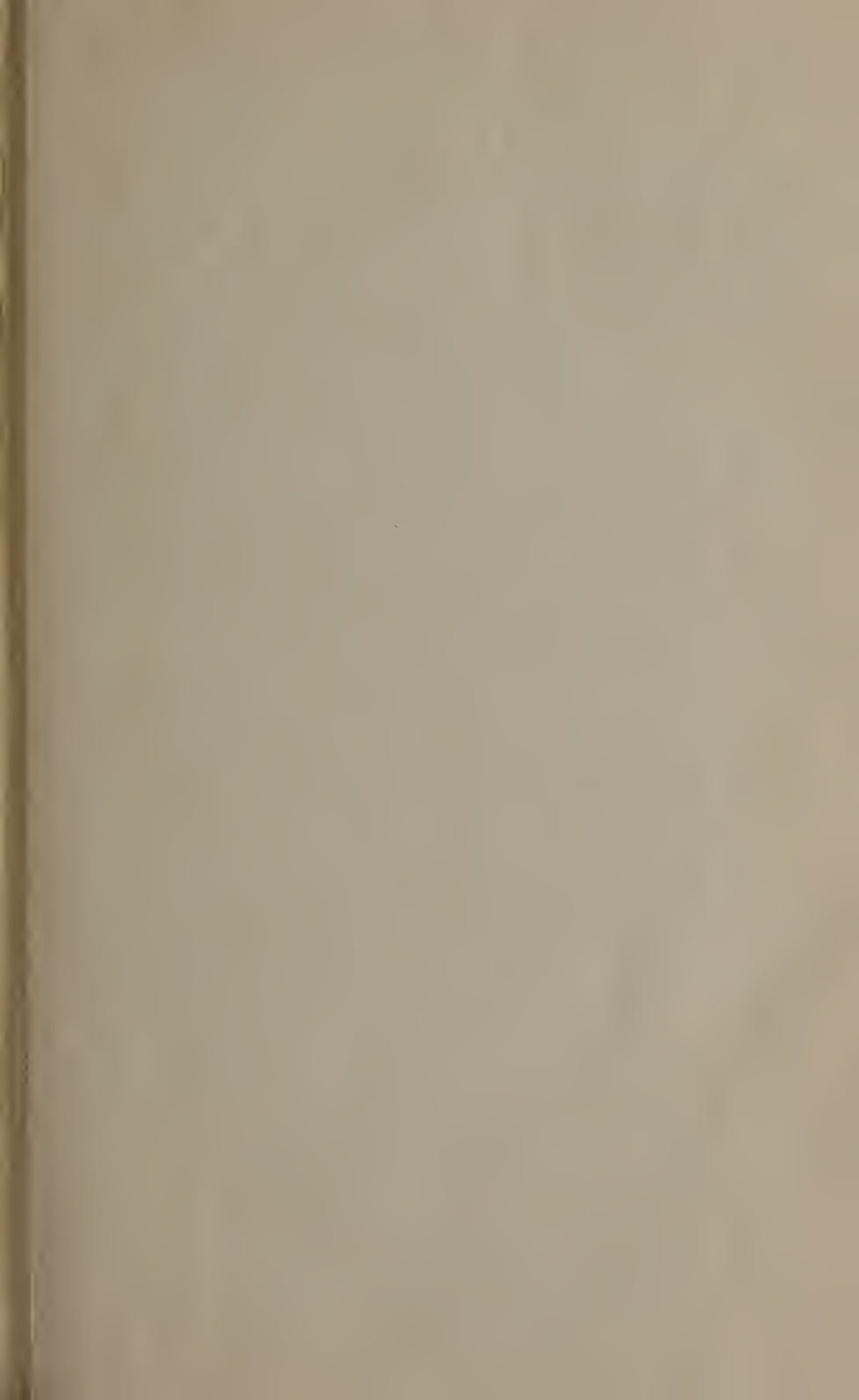


I-7



DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

MARCH, 1867.

COMMUNICATIONS.

SECRET OF SUCCESS.

THE WORLD was recently intensely interested in the exploits of three frail yachts contending for the mastery over a wintry ocean, and throwing down the gauntlet to a prince in his own dominion. The wind of heaven furnished all the motive power; but the firm resolve, the sleepless watchfulness and the indomitable perseverance of the navigators reveal the secret of success.

Is the CHURCH as deeply interested in the exploits of a few fragile women, who, moved by the breath of heaven, are successfully contending for the mastery over "the wicked," likened in Holy Writ to the "raging waves of the sea foaming out their own shame?"

Men feared to brave "the troubled sea," yet women have launched their frail barques, and after gaining the mastery over it, have thrown down the gauntlet to the "prince of this world," modestly averring that the secret of their success is "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

These zealous women do not say to the "possessed," move out of your tenement houses, leave your dissolute parents and associates, be clothed and in your right mind, and then we will try to benefit you. They carry the glad tidings of a free and complete salvation even to young men revelling in unsatiated lust; they pray with all prayer; they watch, they persevere, believing that "where sin abounds, grace does much more abound."

St. Jude thus instructs them: "Of some to have compassion, making a difference, and others to save, pulling them out of the fire;" therefore they "make a difference" in their instruction and training, according to character, habits and surroundings, saving some by resolutely "pulling them out of the fire."

“The men of Israel and of Judah arose, and shouted, and pursued the Philistines,” when a mere “stripling” hurled a stone in the name of the Lord; and is not God even now inciting His host to action, by again choosing “the weak things of the world to confound the mighty?” Surely the following paper and that published in January, furnish abundant evidence that godless youth, the Philistines of the present day, have been bowed with their faces to the earth, by a weapon that even spiritual striplings can acquire skill in using. Eliab, filled with cowardice and envy, tried by ridicule to restrain the brave youth from doing God’s bidding, and after the victory, “Saul eyed David from that day and forward.”

In time of threatened invasion this Christian community looked to ungodly youth as saviours of their country, urging them to death where oaths formed the battle cry. After adding to their defilement by war, Christians pass on to their respective churches, allaying conscience with an expression of holy horror, when disturbed by the profanity or obscenity of these lawless young men; or perchance conscience is further relieved by censuring the police for remissness.

The Psalmist says “the secret of the Lord is with them that fear Him;” and there are few spectacles on earth more sublime than that of a refined, sensitive woman striving to reveal that secret to an unwilling listener who is “enjoying the pleasures of sin for a season,” and is sustained by a “crowd” of kindred spirits who ridicule him for yielding to woman’s influence.

The strife does seem most unequal; a delicate woman on the one side, and on the other a brawny, vulgar youth, backed by companions who resolve that evil shall not be overcome with good. When a debased mind first faintly apprehends this secret of the Lord, the devil makes such desperate efforts to choke the seed, that the teacher is compelled to resort to all prayer, supplication, watchfulness and perseverance, to counter-vail the plots of the enemy.

This divinely human power has been successfully tested. Reader, do you not hear the voice of the Lord saying “Whom shall I send, and who will go for us,”—and are you ready to respond, “here am I, send me?”

II.

MY DEAR SIR: In my last letter I gave you some idea of the plan I pursued in commencing a young men’s Bible-class, and the partial history of two of its members, with a brief account of the result of four years experience. You desire me to follow up the history of one of these young men, and to tell you also how I approached and gained an influence over the variety of minds in my class.

It really is a much easier work than an inexperienced woman would imagine. I would have refused it had I been told that in a short time some forty strong, rough fellows would be under my care and instruction. But it has grown upon my hands, and now nothing seems so simple, nothing so delightfully interesting as to labor in this *particular* part of the Lord’s vineyard. It comes as natural for me to speak to a working-man or boy about his soul’s interest, as to carry bread to an aged woman. I have met with no disrespect, no unkindness; on the contrary, some who are rough to every one else, both at home and abroad, meet me with a gentleness of manner that their parents and friends would think it impossible for them to evince.

They require constant watching and following up—no *flagging* of interest, but perseverance, patience and *prayer without ceasing*.

Woman can do *her* part in the Church by seeking out and leading to Christ with the voice of kindness and the heart of sympathy, and following up those who, for a little moment, have lent a listening ear to the word of warning from the Sunday-school teacher, or perchance from Christ's minister, but have gone out and forgotten the good impression.

The history of F—— shows the amount of watchfulness and perseverance that are sometimes needful to save a soul from ruin, and it also shows that God blesses and rewards the *importunate* pleadings of His children on behalf of each other.

For three weeks F—— had kept from the tavern, had come regularly to Church and Bible-class, had prayed daily, was subdued and gentle in manner, and I had begun to hope all was well, when one night he staggered into night-school. He had sufficient control of himself to know where he was and that my eyes were upon him; but my heart was too full to allow me to speak. He tried to write; I saw it was impossible for him to accomplish anything, and fearing he would get angry and go away because of mortification, I stood between him and the others to shield him from observation; then, gently but firmly drew the copy-book away, slipped a book of travels on the table and went on with my duties. He placed both elbows upon the table, rested his head on his hands and read. How much he comprehended I do not know, but it accomplished the end I had in view, *that* of keeping him from the street and from temptation. By the time night-school was over he was quite himself, and willingly stayed with me, but was dreadfully desponding, and for a time would not promise to try any more. I pleaded and talked with him, and read the fifty-first Psalm; showed him how David suffered in mind, how he cried unto God to renew a right spirit within him, and not to take the Holy Spirit from him. The tears came stealing down his cheeks, and in the fullness of his heart he said, "Oh, ask this for me." Again we knelt and asked that the troubled heart might not be afraid, but believe and trust in the blood of the everlasting covenant. Two evenings after this I saw him at church, but, if the face be an index of the heart, he was *not* in the state of mind I had hoped to find him in. He was surrounded by rough boys, and they all seemed to be in high spirits which were not entirely controlled even in God's house. I always sat among the boys in the lecture-room at the weekly services; they were such a lawless set it was necessary. I do not mean all were so, only this especial "crowd" as they were termed. I took F—— home with me after church, and talked with much earnestness of our prayer that the Spirit would not be taken from him. I never talked in a scolding way, but in a grieved and earnest spirit. I always thought, poor fellows, they get knocks enough at home, I will deal gently with them; and with F—— it was the only way. Passionate, self-willed and having had taste enough of sin to relish it, it would have done him only harm to be angry with him, and have driven him off altogether; for what was my influence of a few months against a whole life of ungodly actions, habits of evil almost confirmed? As usual, the conversation was not without effect. He left me grave and thoughtful: said, "The devil had met him everywhere that week." I said, "The step forward is harder than the one backward, but pray, F——; strive and do not doubt."

Sunday found him carelessly standing at the church gate, hat pushed back, and dressed in his working clothes, except his coat; noisy and loud in his talk, arm in arm with another rougher than himself. However, he came to class, and listened with his usual attentive manner. I taught from the parable of the barren fig tree. The lesson

was prepared for F., and although he listened, it was not to profit. I saw this with sorrow, but my heart was made glad to hear another say "That lesson was sent to me," and that day he resolved no longer to remain a cumberer of the ground, and the resolve, by the Spirit's help, has been kept.

I did not say anything to F. for a few days, and then, feeling too anxious about him to wait longer, I went to see his mother at an hour I knew I would find him at home. I took the little book "Come to Jesus," and asked him to read it. He put it in his side pocket, and said, "How much interest you take in me. I wish I could be what you so much desire." I had been very sad about him, had prayed hours and hours for him since Sunday, and now I felt too full to speak, because of his gentle manner of receiving the book, and knowing he would read it when he put it in his working-coat pocket. I could not control my pent-up feelings, but cried as heartily as ever I did in childhood. Poor boy! I believe he thought he had broken my heart. I took up the title of the book, and brought every text to mind I could, to show the tenderness and love of Jesus, His free, loving, full invitation to all to come to Him. He did not soon forget this interview; three days after he called to see me. I spent some hours with him; read and prayed with him; heard him renew his promises, and ask tearfully for my prayers for him. Such hours made me very happy, very grateful; drew my own soul close to Jesus, and made the hours of devotion a very heaven below. But still the conflict had not ceased; the soul of F. was not yet out of prison, so that he could praise the name of the Lord. Again he was bound in the chains of open sin. It was mid-lent, and the day was appointed for the Bishop's visitation. Several in the class had already been to see the pastor, and decided to give their hearts to God. I prayed earnestly for F., but he held off, and seemed harder and colder than before. He would have ceased coming to church altogether if I had not gone after him, pressed him, made him promise from time to time, sometimes from service to service, that he would be there. I told him something about the different ministers that were preaching for us during the season, to induce him to come and hear this one or another. There were several balls given in the town, at low taverns. At night-school, a short time before the confirmation, F. said to me, "I am going to that ball to-morrow night." I said, "Oh, do not, F.; Dr. N., of the city, preaches that night. I want you to hear him." He lifted his hand in an almost passionate manner, and said, "*Let me alone, I will go.* I have made up my mind." I said no more, but, oh! how earnestly I prayed, when he was gone, that God would spare him. I wrote a note to the pastor that night, though quite late, and asked him to help me, or show me what else, what more I could do with my boy. I felt as though I could be lost myself, if only this boy was saved, and in such language penned my note, for which, of course, I was reproved. The next morning I went to the factory where F. worked, and again asked him to come and hear this one more sermon. He almost angrily refused. I left him, and went to the church in the evening, with a faint hope that I should see him there, but was disappointed. On my return home, I prayed for more faith, more submission, sat down to read, and tried to leave all in God's hands. To my surprise, about half-past ten o'clock the door bell rang, and F. came in, having left the ball in an agony of spirit, fearing God's just anger at his sinful obstinacy. I read to him from a magazine a short sketch of a young man like himself, suddenly hurried into eternity in the very act of defying God and trampling upon the blood of the Covenant. He listened until I had finished, I was about to make some remarks, when he said, with much impatience, "Why read me that? I fear God, I appreciate His anger, but *that* does not soften me. I could never do right from fear." "Well, F., I have said so much to you of the tender love of Jesus, I thought to-day I

would say no more, *neither mention* that name which *should* ere now be dear to you." "Oh! do not speak in that way. I do, indeed, want to be a disciple of Christ, but am so sinful I cannot."

This interview closed, leaving F. about as he was. Only three days after he fell into a more gross sin than ever, one which I shrank from speaking to him about, and yet, as there was no mistake about it, I felt to do F. good, I must meet him at every point the devil did. I spoke to him with much reserve and indignation. He kept from me for a week, during that time was drinking, and would not come to Bible-class. But upon the following Sunday I happened to come upon him suddenly. Calling him aside, I told him I wanted to see him in the afternoon to do something for me. This was only a bait to catch him, fearing to leave him alone longer, lest he should be driven too far. There was a sadness about him which gave me some hope. I prayed with him that day, and heard from his own lips his sin and also his sincere sorrow. All that week F. prayed, and resolved to walk carefully in the narrow way. But Sunday, after class, he said to me, "I give up, put me out of your thoughts. I am perfectly indifferent. I do not want *you* to be troubled; that is my only care now, for I tell you, truly, I have no desire to serve God;" and his face bore evidence of his indifference. He said, "Good-bye, I shall come and see the other fellows confirmed."

Confirmation passed over. F. was present. On leaving the Church, he said, "I wish I could have been among them." Seven from the class that night, never to be forgotten by me, made an open profession of faith. I was overfull of happiness, even though F. was not of the number.

The next Sunday the pastor told us that in a few weeks the Bishop would probably again visit us to confirm. Here was another opportunity for F.; would he still reject the loving invitation? On the following Sunday I taught from the words "The Spirit and the Bride say come!" My whole soul was in the lesson. F. was serious, his countenance earnest, all the hard look gone. I kept him after the class, plead and talked with him of the Saviour's love and His long suffering towards us; read, and gave to him to put in his pocket, the lines "I have a friend," &c. Tempted, falling, and fighting, F. continued until a week before the second Confirmation, when he had some trouble with the manager of the mill where he worked, and, losing all control of himself, swore most fearfully, and left the place in bitterness. The next day he told me he was truly dishcartened, and felt entirely indifferent again about his soul. He said, "Good-bye, now I shall trouble you no more." Knowing his desperate disposition, I stepped between him and the door, saying, "You shall not go in this way, tell me more." He replied, "I shall leave the place to get rid of this anxiety about my salvation." I said, "Where will you go to get rid of the Spirit of the living God? You may get rid of me, dear F., but you will feel the power of the Almighty on land or sea." He said he did not want to suffer as he had, he felt to-day light-hearted, and if it were not for my sad face, he would have no concern. "See, F., how you contradict yourself," I said; "you *are* concerned, deeply so; you want to crush out the Holy Spirit; you are tempting God to let you alone." With a promise that he would not take any step without at least seeing me, he left. He had walked but a short distance, when he saw his elder brother reel from a drinking house. He hurried home, a fierce conflict going on in his inmost soul, went to his room, buried his head in his pillow, and while penitential tears flowed fast, called upon God to save him from such a course, to help him, for now he would hold back nothing. He came to church in the evening, and went to see the Rector; was baptized the following week, and confirmed.

He became a loving follower of the blessed Jesus; all his friends marked the won-

derful change in looks, in conduct, and life. He had many struggles with the flesh and the devil, and was sometimes overcome; but, through all, clung to the promises, and never ceased to pray. He is no longer with us, but is now living in one of the Western cities, where he has a good position in a commercial house; having won the confidence of his employers, he is receiving quite a good salary. He has taught, at different periods, in the Sunday-school there, and has also been a member of a Bible-class. I write to him frequently, and always receive a prompt reply; his letters express the deepest gratitude for the past and present. I would here state that F., having been placed at work at ten years of age, had had but few opportunities for education, and when I first knew him, he could scarcely write at all, though he read pretty well. After he became an open professor of the Lord Jesus, he seemed ambitious to improve in every way, and studied diligently. During one Summer, when all the other young men would be seeking some cool place to spend the evening, F. was at home, in his little close room, a lamp by his side, his books spread out, trying to master mensuration and other difficult studies. He practised writing, and qualified himself to take charge of a set of books, a young friend of mine kindly giving him instruction three evenings in the week. Through an acquaintance he obtained the situation he now holds.

Many times his mind and heart have been drawn to study for the ministry. His leisure hours are now spent in reading sacred history, and in improving himself in every way. I have not seen him for eighteen months. I know he is God's child; that his course is onward and upward, and therefore all must be well with him. I have had an imperfect description of his room at his boarding-house. I contrast it with his former surroundings. I remember once going to see him when ill, three years and a half ago. In THAT bed-room I found no Bible, no Prayer-Book, no thoughts of Jesus, no voice of prayer, but on the otherwise empty table laid a pack of cards. The walls that now surround that boy give a far different picture both of heart and life. There, too, is a little table, over which hangs an "Ecce Homo," and upon which lies a Bible, a Prayer-book, THOMAS A' KEMPIS' Imitation of Christ, "Come to Jesus," "The Earnest Communicant," "The Cross-Bearer," "The Life of Henry Martyn," and other works of similar character. May I not thank God, and take courage in my work?

Another instance I will give you to show what is accomplished by never losing sight of a case. A young man I had heard of, I called to see at the factory where he worked. My interest in this one was quickened because he was motherless, and his father a drunkard. Eighteen years of age, and none to look after him. I asked him if he went anywhere to church. He said he was a member of the Presbyterian Church, telling me a falsehood; I thought it was the truth, and replied, "Oh, very well, I never try to draw any away from other denominations." I afterwards learned that the lie was told to get rid of me, therefore I determined not to be put off in this way. I went again to see him, and said: "I hear you have left the other church or class, and have come again to ask you to join my Bible-class." I thought it discreet not to let him know I was aware of his false excuse, as I was unacquainted with his disposition. On this occasion he made the excuse that his winter clothes were too shabby; he expected to get some, and *then* he would come. Three months passed away. I met him occasionally in the street; always spoke kindly to him; gave him something to read, and invited him again to the class. I do not know why this lad interested me so much, for others thought him terribly rough and uncouth in his ways. I went once more to see him, and it being noon time, had an hour's conversation with him. Then he told me he had been baptized in the Episcopal Church in France, where he was born. His mother being of French extraction, they had gone there for employment, and stayed some

time, and then came to America, where he lost his mother. Asking him some questions about her, very soon I saw there was in his heart a tender spot; but I could not get him to promise me to come to class,—he always had some reason for not coming. When I had known him about six months, he was seized with typhoid fever, and was ill three weeks. I called frequently to see him, taking with me fruits and other comforts. At first he did not seem to like it, and I was careful not to press myself upon him. It was not a violent case, though it reduced him very much. After a little while he looked less sullen when I called, and smiled me welcome. I amused him, and relieved the time by talking to him and reading interesting narratives, not religious. When he was able to sit up, I said one day: “A——, you told me once you thought your mother regretted on her death-bed not having learned young, to love the Saviour of the world?” “Yes, she did; she prayed very hard for God’s mercy before she died.” “Suppose she were here to-day, A——, what do you think she would want her boy to do?” “Be a Christian,” he replied. “Well, my child, I speak for your mother; I love you because you have no mother; I know from experience what it is to have a home broken up in early childhood.” He said: “It is hard. God knows, Mrs. ——, many’s the night I have laid awake wishing for her again, but I am getting used to it now—getting hardened like.” In my heart I thanked God I had found him before he had got *entirely* hardened,—before the tender memories of his mother were quite crushed out or buried. I said: “A——, would you like to be what your mother would desire? Do you know there is a plain, clear way already marked out for you, and that in that way you shall have a never-failing guide? The Son of God is the way; the same Saviour to whom your mother prayed, and to whose keeping she doubtless committed you. And now, He sends me to tell you that He wants you to come to Him, and He will *lead* you and never leave you until you are prepared to meet your mother. Shall I pray for the presence of this Friend and Saviour, and the Spirit of God to teach you all you ought to be?” He was too full to speak. We knelt together; the tenderness of childhood was still with him: at the mention of his mother’s name in prayer, I heard his frequent sobs.

The following week he was out, and I met him in the street. He came up to me with an open beaming face, and said: “I will tell you why I do not come to class;—I am ashamed to say it, but I cannot read; I was put to work when mother died.” “That should not keep you away; no one shall know it.” From that day I dispensed with the reading in the Bible-class, except to call upon any one I chose to find references, &c. I gave him private lessons every Saturday evening in reading. After he had become attached to me, and the feeling of shame overcome, I persuaded him to come to night-school. He was very brave after he had put away his scruples; many times the other boys would laugh at his mistakes, but he took it in good part, saying: “Laugh or not, I am bound to learn.” His progress was slow, and having joined the army, a break occurred. But in the knowledge most important for him, he was not slow. The same warm affection he had exhibited for his mother was by the Holy Spirit’s help now manifested towards his Saviour. The expression of that boy’s face, when in church and much interested, is of the tenderest and most child-like type. Life in the army was a severe test for newly awakened feelings for holy things; his principles were somewhat shaken by it, yet after his return home he regained his Christian standing and was confirmed. His surroundings are of the worst kind, in a house with two drunkards, both relatives. I have spent hours, time and time again, building him up in faith, and encouraging him not to give up because of his home difficulties. I can always read in his face when he has had a hard struggle with the flesh and the devil. Sometimes I have only time and opportunity to say a few words, repeat some

text or make some kind personal remark to assure him he has his teacher's interest and sympathy. Sometimes, too, I read and pray with him, and gently reprove when he has given way to passion toward his intemperate father. A boy once told me that, if they were walking with A—— after class, and chanced to meet his father in an intemperate condition, they could not get him to speak another cheerful word the rest of the day. From this boy I have had the warmest expressions of gratitude, when, after our interviews, he has taken heart again and looked up with a renewed faith and hope to Calvary's blood-stained hill. If, in the deep shades of Gethsemane, the Divine Teacher felt such need of human sympathy that he was constrained to say: "What! could ye not watch with me one hour?" how much must such poor weak followers depend upon it, and how little do these poor followers get? Hard words and still harder blows are what they daily meet; and is it strange then that loving kindness should reach and draw them to that which their neglected hearts need?

One young man, previous to joining the Bible-class, had for three years, at every return of the confirmation season, received a letter from the Rector, the last of which he had burned without opening. I asked *why* he had burned it. He replied: "Well, only because it disturbed me, and I just thought it was the easiest way to get rid of it." "Then, why did you not burn that of this year?" "I could not because your note accompanied it, and you had spoken so earnestly to us. When you put that letter in my hand, and told me that it was the voice of my Heavenly Father, I felt much troubled; but in a few days I would have forgotten again had you not asked me for an answer, and that made me think again. Then your lesson about King Agrippa followed, so you see I could not get rid of it, and I am here to tell you I want you to pray with me." We prayed and gave thanks to the Lord who had led this child at last to hearken to the words: "This is the way, walk ye in it." This young man fears that, had he not then been compelled to give the subject thought, and afterwards been watched over, he would ere now have been travelling the drunkard's sorrowful path. "Those that be planted in the house of the Lord, shall flourish in the Courts of our God."

Another case, I will give, which further illustrates the fact that following up is essential. M—— had joined the class six weeks after it was organized; he is the son of Christian parents, an exceedingly gentlemanly fellow, the kindest of brothers, and a most affectionate son. He had no bad habits. I wrote him a short note referring to the Rector's letter, and urging him to do the one thing needful he had left undone, honoring his Saviour by making an open profession of Him before men. His reply was in these words: "Many thanks my kind teacher for your prayers and interest, and I am sorry to say what I know will grieve you; that is, that I have not the slightest desire to connect myself with the Church. I am too light-hearted and happy every day, and never think about religion for myself. I always pray because I have been taught to do so, and go to church because all the family go; that is a house rule." I felt when I got this answer that this kind of heart was often much more difficult to reach than that of one who lived a less moral life. However, I wrote again before Sunday asking him to ponder those words of Jesus: "He that is not for me is against me;" and to go in prayer and ask God whether he were for or against the truth as it is in Christ Jesus. On Sunday I taught from the words: "He that confesseth me before men, him will I also confess, &c. After the lesson I kept M—— and prayed with him. He was calm and only expressed his gratitude for my desire for his good, with this word when leaving: "If the members of your class do not all do what is well for us here and hereafter, it will not be because you have left anything undone."

Three days after he came out on the side of Christ, and he is one who now adorns the doctrine of the Cross.

I think little could be done for and with these boys if they were not followed up. We must not be easily discouraged; making every soul the subject of prayer, studying each mind and character, and dealing with them accordingly, although they do not all require the same amount of care and watching. When we lack wisdom in our labor we know to whom we can go, even to Him, who giveth liberally and upbraideth not.

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FOUR DAYS OF MISSIONARY WORK.

JANUARY 15th, 1867.

MY DEAR DOCTOR:—My greatest trouble in the large region I have to traverse is the want of some conveyance. True, the food for my horses is pledged me, but the wagon and the horses, as yet, exist only in my hopes. Perhaps they will become realities after the roads become better. In the meantime, I am engaged in a long visitation up and down sundry rivers, to places which can be reached by steamboats.

It has occurred to me to write out the story of the last three or four days. Such a specimen may illustrate the character of the work we do in the southwest.

Friday morning, then, I landed at a little town on the river, where I knew of but one Church family, and that resident seven miles off in the country. I met an old army acquaintance, a lawyer and a bachelor, who offered me a bed in his office and a place to deposit my luggage.

There is here one meeting-house, occupied alternately by the Methodists and Presbyterians. The Presbyterian minister very kindly gives way, and offers me the use of the church for Sunday.

About the middle of the day I was introduced to Mr. A., who invited me to go home with him, several miles in the country.

I found him living in an unfurnished log house. It is a large family, no less than nine children of sixteen years and under. They have lately left a sweet home in old Virginia, with all its comforts; but they have exchanged this for a new country. They have had ehills. The little babe must be raised by hand, and the over-taxed mother finds it impossible to procure domestic servants. The boys pick cotton, chop wood, and do house-work. Yet their education is not forgotten, and an intelligent young man from the University of Virginia is tutor in the family. He and I slept together in the apartment that serves for parlor, dining-room, and school-house. At night they called all the servants of the plantation to prayers, and they sung "Hark from the tombs," just as they used to do in former days.

Saturday.—My hosts are not Communicants. Their minister, in Virginia, died some years ago, and his place was not supplied. This morning I baptized their five younger children.

I then rode a mile or two to Mr. B.'s, and found there something well worth noting. Here is a family the heads of which are devout Communicants. These many years they have lived in the country, far away from the Church, and seldom able to attend a religious service of any sort; but they have kept up their religious habits, especially family prayer. They have taught the children the Catechism, and held service with them on Sunday. And, as the result, the older ones, down to the age of fifteen, as they have gone forth to school, or into business,

have all of them been confirmed and are leading a Christian life. Such an instance may encourage some one, who seems left to serve alone, not to despair, but to keep up the Church in his own household and family.

After supper, I rode several miles by moonlight to marry a couple of freedmen. The bride is a fortune, and owns a bale of cotton. Very happy they seemed to be, and very decorous was the ceremony, only the colored friends always say, "with all my worldly goods *I thee and thou.*"

After spending the night with Mr. B., we rose early and rode in seven miles to town. My horse's mane and tail were knotted with burrs. The saddle and bridle are tied with twine string, so that one must occasionally stop for repairs. But no one cares for these things now-a-days.

The little church building is well filled twice to-day. The "Mission Service" is distributed, and with its aid there is a full response, and no one seems to weary. I preach some plain sermons on Christian life and duty, and in my visits between services find many who are ready to receive the word gladly.

And I am carried home by Col. C., a stalwart man, self-made, but intelligent, frank, high-minded. Six years ago, in passing, I held service here, (the only Church service ever held here), and gave a Prayer book and a Catechism to his son. The boy enlisted in the wars at fifteen, was a good soldier, and died a Christian death. The old people are mourners for their son, and devoted to the one child left—a daughter of sixteen. We talk long and earnestly about life and duty, of Christ and the way of access to Him.

Monday.—We have service and sermon twice to-day, with much interest evinced. I baptize an adult and some children, and confirm five persons, among them Mr. and Mrs. A., the parents of the nine children.

To-day I go to see everybody, and all manner of questions are propounded. In one family I find, between the leaves of the family Bible, the baptismal cards of the children—a relic of days of privilege. The older daughter is serious but troubled about infant baptism; and yet she says that card has been a monitor to her, and often recalled her to her duty.

The mother tells me a sad story. When she came to the West she was very careful to have prayers daily with her children, but her husband, after awhile, seldom attended. One morning, when she was greatly hurried, she called the children, read a short psalm and said the Lord's prayer only. In their hurry the little one, just beginning to walk, had been lost sight of. When they rose from their knees they found the wee thing had fallen out of doors in a little puddle, its face downward, and suffocated.

Since that day its name had never been spoken in the family, and for two years no voice of prayer had been uplifted in the house. But now her composure is restored. She and her husband desire me to baptize the three little ones, and their devotions are to be resumed.

My visits carry me to sick beds. One is a Methodist lady, another a Church woman, grieved that she is debarred the privilege of service. I pray with them both, and pronounce over them the blessing of the sick.

Next I am in a company of old Baptists, who are anxious to draw me into controversy. "My doctrine is," says one old lady, "put him under, and if he don't go clear under souse him agin."

The good lady is very hard on us for our neglect to wash the saints' feet, and this gives me an opportunity to expound the chapter in question, and to unfold the

beautiful lesson of forgiveness for daily errors. The old lady, incautiously, goes too far. She asks me whether no other denomination practices foot-washing. "Yes, madam, the Pope of Rome, every Easter, washes the feet of thirteen beggars, wipes them with a perfumed towel, and kisses them." I read in her wide open eyes, "*non tali auxilio.*"

It is night. I have my kind host, the Colonel, alone and at close quarters. He comes very directly to things, and we arrive at the conclusion that the critical moment in the Christian life is, when a man surrenders at discretion and agrees to take up his cross.

"Well then, Colonel, out with it! What is your cross?"

"Sir, it is of no use to hide the truth. It is taking the step; it is committing myself definitely and absolutely."

Tuesday.—The Colonel did not sleep much last night; but with the early morn he comes to me. The struggle is over. He and his wife and daughter will come into the Ark.

And so we have a solemn service again to-day, at which two adults are baptized and six confirmed—among them the girl with the baptismal card. In the course of the day ground is secured. A vestry is chosen, sundry arrangements are made, and one thousand dollars per annum is formally pledged for the support of a clergyman to labor in this vicinity.

Saturday, Sunday, Monday, Tuesday—only four days! No noise, no excitement. The work chiefly done by the fireside. In this time many have been baptized and eleven confirmed, of whom five are thoughtful men of business; eighteen Communicants found out or added (for that sacrament was duly celebrated) and a church initiated with good prospect of success. The Mission Services and Prayer-books are all gone—the people would have them.

Surely the history of four such days is very suggestive. I am impressed with one fact, that this little harvest is due largely to those who know not how to reap what they sow.

For seven years past there has been, beside others, a Presbyterian minister here, preaching, as a rule, twice a month. An excellent man, universally respected, sound in his faith, very gentle and kind. And he numbers, perhaps, eight or ten communicants.

But some part of the teaching the people would not accept. The soil was stirred, the seed was sown, but it needed the gentle influences and genial smile of our dear old Mother to develop it into form, and to persuade it to expand its tiny leaves and bathe in the sunshine.

But I will not moralize. I have sought only to throw off, amid many distractions, a backwoods photograph of four days' missionary work.

Oh that I had at hand a pastor for these lambs!

Yours, very respectfully,

HENRY C. LAY.

REV. DR. TWING,

Associate Secretary Domestic Committee.

CORRECTION.—In Bishop Lay's Sermon before the Board of Missions, page 11, last line but one, for "in his early days," read, "in his *latter* days."

HEATHENISM IN A CHRISTIAN LAND.

MY DEAR DOCTOR: I sent for publication in the January Number of THE SPIRIT OF MISSIONS, an account of a recent exhibition of heathenism by the Chinese of our city. When that article was commenced, it was my intention to say all that was in my mind in that one communication. But the narration itself "grew on apace" to such a length that I feared the patience of your readers would be exhausted if more than the simple story of the actual occurrence were attempted. So all the reflections and questions that came to mind, as I looked upon or thought of this strange exhibition of pure heathenism, in the midst of a Christian community, in this boasted nineteenth century, were deferred, and with your permission I will occupy a page or two additional in your welcome and useful periodical in giving them utterance.

I know not whether other minds revolved the same thoughts and queries as my own did, but I trust that such considerations as will be submitted will at least suggest profitable and practical thoughts to others. And if what I have to say shall seem out of place to any of my brethren, clerical or lay, I hope they will give their opposing views with the same freedom and candor. Their criticisms and suggestions will be most kindly received by the writer, whose only prayer is that the Spirit of Grace will guide him and his brethren unto all truth.

The first question which naturally arose in my mind, and was actually asked by hundreds, was: "*Do these Chinamen actually believe that all this ridiculous mummery will 'drive the devil away' from the city, or abate the sickness that prevails?*" It is difficult to answer this question satisfactorily. The readiness with which so many gave their \$5 and \$10 gold pieces—all earned by hard labor—to make up the sum of \$2,000, which these proceedings cost, would seem to indicate an affirmative reply. But if the "human face divine" be any indication of the thoughts within, I have my doubts whether more than one-half the Chinamen cared any more about the whole affair than to be pleased with the excitement and the semi-military display. Some of the more intelligent washermen, I have reason to know, disapproved of the proceedings, and refused to give a dime of their money, or a holiday of their time. "Why not ask the question direct?" some of my readers may suggest. It was done, and often, but—do not think me severe or uncharitable, for I only say what you and all others would, after a ten years' experience, or rather watching, of their habits and peculiarities—no one would know whether to believe what he was told by a Chinaman or not. I said in my last that, as a general thing, the Chinese servants and washermen, and even laborers, were honest, while in your employ. But, alas, my brethren, as to their veracity! If you will look at Titus i. and 12, and substitute "Chinese" for "Cre-tians," you will get the sober truth about this strange people. I mention this fact now, for it will bear more or less directly on what may be said presently on another topic. The unbelievers on the point under consideration were not influenced by any leanings towards or belief in Christianity, for they are, without exception, "Gallios" on that subject. I suppose they would be called infidels, and that would be enough. I think the poor, miserable women were the most devout believers, if I may use such a word in this connection. They certainly gave more *outward* demonstrations that way than did their masculine neighbors. Perhaps I cannot better answer my question than by giving, as nearly literally as possible, the actual reply of a Chinaman when asked, "Do you Chinamen believe that this will drive the devil away, and stop the chills and fever?" "*Some Chinamen, yes; some Chinamen, no; pretty much the same as in white man's Church!*" And this I suppose to be the truth. What a quiet satire was that of "John"

upon the indecision and unbelief of professing Christians! Stupid as he may appear at times, his eyes and ears are always wide open to what is passing around him.

Second. Can these Chinese be Christianized in California? An important question, truly. We have now, as I stated in my last, from 50,000 to 75,000 in our State, and the prospect is that the number will be doubled within the next five years. Many ardent Christians have believed and said that, in the course of Providence, these heathen have been brought here, and in contact with Christian Churches and Christian ordinances and influences, that they might be converted to Christianity and become successful missionaries to their own people at home. I wish I could believe the same. Far be it from me to limit the mercies of God in Jesus Christ, or to attempt to say that such will not be the result "when the Lord speaks the word." But, my brother, I am sure that you, and Brother DENISON, and the most ardent lover of the cause of Foreign Missions (the good Lord bless them all, and give them to see the abundant fruits of their labors and prayers) would feel and speak as I do, were you brought in constant daily contact with these people, and could but observe the seemingly insurmountable obstacles which make such an expectation as nearly hopeless as one can conceive. In 1854, our Board sent Rev. Mr. LYLE to California to minister to these Chinese. He had the advantage of many years' experience in China, was favorably known to the Chinese, and, as it always seemed to me, could have succeeded had it been possible. Yet I heard him say, substantially, at our Convention in 1855, that Shanghai and Hong-Kong and China generally, were the places to labor for the conversion of the Chinese with any hope of success; that in San Francisco and California there was scarcely a gleam of hope. And he gave good and abundant reasons for his opinion, which my experience and observation for the eleven years since has only confirmed. I wish, from the bottom of my heart, that it were otherwise. Perhaps some of my zealous friends at the East may think, and say, that we Christian ministers do not try, as we should and might; that this people must be accessible, and that faithful preaching, visiting, and praying, would be productive of glorious results to the Chinamen here and at home. Far be it from us to claim any works of supererogation in this, or in our labors for the conversion of our own people. Few of us can say, "We have done all that we could." May the Lord forgive us, and increase our faith and zeal. But, my good brother objector,—let me personify for a moment—will you take my arm, and on a Sunday, or any other day of the week, walk with me through "I" street, the Chinadom of San Francisco, or any other city or town in the State. One sample will serve for all. When you have seen and heard all that will be manifest, and know that so it is "all days" and nights, if you will then tell me, *how* these strange beings can be approached with any hopeful, practical mode of making them Christians, I shall be most happy to hear your suggestion, and follow it out faithfully. I fear you would become almost as faithless as the Thomas who is now writing. I am not alone in my despair. Others besides our own missionary have tried faithfully and perseveringly, but all has been failure. I have been sometimes pained at the "*suppressio veri*" which has marked some of the accounts sent home from California, as to the results of labor among the Chinese. It is scarcely a twelvemonth since I read in the SPIRIT OF MISSIONS (copied from some other print) a glowing and somewhat extended account of the Baptist experiment in this city—of the church built, the congregation collected, the members converted, &c., &c. How I wished that I could point the world at that serene moment to that very chapel, and to the first results of that experiment. Yet I know not how any denomination could have tried it under more favorable auspices than marked this attempt of the Baptists. Their minister had been a mis-

sionary in various parts of China for twenty-one years before coming to California. He spoke their language fluently, was an earnest, energetic man, was very popular among the Chinese here, being, in fact, their chosen referee in almost every transaction with the white people, as well as their interpreter in all judicial proceedings. I have often thought and said that if any man could succeed as a missionary to the Chinese in California, the Rev. Mr. SHUCK would be the one. He labored faithfully in Sacramento and elsewhere for about seven years. He built this chapel, which is within pistol shot of my own residence. For a while he gathered a few. But there is not even the ghost of a congregation or church left. The building has passed into other hands, is wretchedly dilapidated, and has not been used for a half dozen years for any kind of religious worship, unless the ravings of a rival band of *Mormons* be worthy of that name. And even they have abandoned it. Such were the actual facts at the time that I read the glowing account in your Magazine, to which I referred. I hope the comments suggested and made were neither unclerical nor unchristian.

But my reader may say that this was but one isolated case. True, and yet the most promising of all in this State. Every other denomination that has tried has also failed. The Chinaman will not believe in or care for the Christians' God and Savior, even if he ridicules the superstitions of his own people. At the present writing, the Methodists of this city have a Sunday-school for the Chinese, conducted by some zealous men and women of that denomination. About thirty attend. They are anxious to learn, speak and read English, because that will bring them higher prices for their services, but the moment a word is said on religious subjects, they become as stoically indifferent as if they were literally statues. I have no hope of greater success in this experiment than has marked all its predecessors.

I am therefore, my dear Doctor, constrained, much against my wishes, to answer my question in the negative. I am forced to believe with Bro. LYLE that China, and not America, is the place for missions to that people, if one would have any hope of their conversion.

"*Why are they not accessible in California? Must these tens of thousands be lost in their heathenism and no effort be made for their conversion?*" So, methinks, I hear your readers ask me. I will try to answer as briefly, and yet as fully, as is possible. To the last gentleman I say, keep on trying and working, if men and means can be had; perhaps the future may not be as the past. I have only given you the facts, and am no prophet or adviser as to the future. No one would rejoice more than myself to see a good and great work begun and carried on among the Chinese. I only express my fears. I would dampen no brother's zeal or hopes.

In answer to the other gentleman, I will give a reason or two why I think that, as a mass, they are inaccessible in California, and why, therefore, the efforts of past years have been such admitted failures.

1. The Chinese are not an ignorant people. The most of them, at least of their leaders, can read and write their own language fluently. It is perverted intelligence, therefore, instead of Pagan ignorance, with which we have to contend. And although now, as in Corinth and Athens in the days of the Apostles, the Gospel *can* conquer this enemy as well as others, I believe it is the opinion of all missionaries that it is harder to bring the influence of our holy religion to bear upon a people like the Chinese, or Hindoos, or Japanese, than upon the benighted African.

2. There is a species of *slavery* among these emigrants which is known to exist, and yet is intangible to our laws and influence. There is a cunning about all the transactions relating thereto, that baffles all efforts to ameliorate the condition of these

slaves. The bargains are made in China, and they begin and end there, it being, as I said in my last, an absolute condition that "John" shall be carried back to China, "dead or alive." Of course no one of these bound slaves would dare do anything that their masters or agents disapproved of, or for which they could be punished by China laws, written or unwritten. I need hardly add, after what I have said, that to become a Christian would be one of those forbidden acts.

3. The Chinaman has no *home* here, and never expects or wishes to have. If he has a wife or daughters, they are all left behind in China. No woman, unless she be of the prostitute class (and these last can never rise above that fate) is allowed to leave China. Some of the boys are brought here, but only to be hired out as servants or to take care of little children. "Marriages of convenience" are sometimes made between the men and the women here, but they are not considered as binding. The only object is to obtain a *legal* control over the person by American laws. The man almost always has another wife in China, and only intends to keep the California one until he returns, or can sell her to some of his countrymen. Knowing this fact (and it is as notorious as the day), I have questioned much whether it is right for our clergymen or magistrates to sanction such "marriages of convenience," for such only are they. But I will not wander off into a discussion of that question. The fact being, then, that "John" has no home here, and wishes none, the very natural result follows that he cares not for any of the institutions of his temporary dwelling-place, except so far as they will "put money in his purse." Our religion being one of those institutions, he is as indifferent to it as he is to our music or elections. Unless it is made to pay, he will not even hear about it if he can help it.

But the 4th, and principal reason, is that which Brother LYLE had in his mind when he said that "Shanghai was a more promising place for a mission to the Chinese than San Francisco." It is the *example* of Christianity which is presented here, and which, I am sorry to say, has very little attraction to an outside barbarian. We can make the proper discrimination, and are very far from reckoning the drunken, swearing, gambling, licentious, fighting, thievish white men as *Christians*. But to the Chinaman they *are* such, as much as are the worthy, and the ministers and professors of our respective churches. Can we blame them for such a conclusion? We call *all* the Chinese *idolators* and *heathens*. They call us all *Christians*, which, to them, is but another word for the "outside barbarian" which they consider all mankind, except themselves, to be. Here, then, is a *fact*, and however groundless may appear to us the conclusions which are deduced therefrom, it is a grievous obstacle to every attempt to Christianize the Chinese in California. For what has "John" seen in that Christianity to commend it to his favor? He is better treated now, as a general theory, than he was eight and ten years ago. Then he was the victim of ruffian-like abuse, everywhere, and at all times. He was kicked and cuffed about like a dog. He was cheated out of his hard-earned wages. He was taxed when all others were exempt, and often made to pay his tax again and again, by brute force. He literally had no right which these bad white men felt bound to respect. Yet all these were *Christians* in "John's" vocabulary! Can we wonder that there was no form nor comeliness in a religion that produced such results? Having been taught at home to despise *all* outsiders as barbarians and beneath him, socially and religiously, would the witnessing of such conduct as marked our wild Californians, and the experience of such treatment as he endured from them, commend *their* religion, as he would deem it, to his favorable notice? Reverse the case, and suppose that fifty thousand Americans should emigrate to China, and be treated for nearly a score of years as the Chinese have been in California.

Would their priests and teachers have much prospect of success in their attempts to convert those Americans to their religion? I apprehend not. And knowing and seeing all these things, my dear brother, I am almost as hopeless in relation to these Chinese in California. God grant that the future may not be as unpromising as the past.

I have written freely, and as I feel. Pardon me if I have crossed the cherished feelings and hopes of any of your readers. I have only spoken of stubborn facts. None can wish more than myself that their very opposites were true.

One other thought suggests itself. I will mention it. May every Christian feel the reproof and profit thereby. The Chinamen of Sacramento gave two thousand dollars for this one attempt to conquer the devil. What have all the Christians in California, or the United States, given for the spread of the Gospel, in proportion to that contribution? Oh! if Tyre and Sidon will rise in the judgment and condemn the Jews of our Saviour's trial, what shall we say when we meet these heathens in that solemn day?

Your friend and brother in Christ,

W. H. H.

HOW TO DO IT.

THE wise plan which you have proposed, in the January number of the *SPIRIT OF MISSIONS*, to enlist the children in missionary work commended itself at once to my judgment, and awakened all the sympathies of my heart. The Children's Department will add thousands to your already great company of monthly readers; and the results of this movement, year by year, will amaze us all, and fill our hearts with new songs of praise to the Captain of our salvation.

Last Sunday, January 29th, I inaugurated the plan in my parish; and as details are often of interest, I will tell you what was done. My Librarian took his seat in the chancel, near the font, with book and pencil. I then called up the boys first, and had them stand by me in the chancel. A little boy comes up the chancel steps. I say to him, calling him by name, "Do you wish to be enrolled in the Missionary Army of children, and for five years?" "Yes, sir," and he hands his bounty to the Librarian, who records the name and credits the amount for one year. I then take a badge—a beautiful, broad purple ribbon with a white cross depending at each end—and place it over the shoulders of the child, and say, "This badge is a sign and symbol to all who are here present that ———— has enlisted in the Missionary Army of Children for five years." I then turn to the child, and say,

"I want you every day

"To think of Christ Jesus,

"To pray to Christ Jesus,

"To act for Christ Jesus."

I then remove the badge, and the child takes his seat. Another, and another come, and the same ceremony is repeated. This badge is not placed over the shoulders of the girls, but held by them in their hands, the arm extended. Half of my Sunday-school children were enrolled yesterday, and very soon I shall have them all in the Army.

Once in three months I hold a service especially for the children, and carefully prepare a sermon for them. This service interests the old as well as the young, and it is a *working power* in my mission. Before the congregation disperse, I give to every one a tract, or something in printed form, in hope to do much good in this way. Every

month I have a missionary service. The SPIRIT OF MISSIONS is, at times, the faithful and impressive preacher.

It is more than three years and a half since I entered upon this mission. From that time until now I have, at all seasons, and constantly, been at my work. We are perfectly united in love and peace, and God has always blessed us. At the present time the spirit of grace and supplication is poured upon many hearts, and I feel assured that God will *abundantly* bless us.

I hold my second service every Sunday at three o'clock, when I have a mixed congregation. Last week I visited a number of truly devoted Christians, and made a particular request, which was received with all joy of heart. I asked them to offer special prayers for me and for the congregation at my three o'clock service. I asked them to do this every Sunday afternoon for two or three months. How *strong* the minister of Christ becomes when he knows that many souls are offering fervent prayers for him at the very hour when he is engaged in the Master's service in the House of Prayer.

Our Bishop, very dearly beloved, is in zeal and devotion altogether an Apostle. The living sacrifice which he daily offers is himself. And this he does that Christ alone may be exalted, and the whole earth be filled with His glory.

MINNESOTA, January, 1867.

H. H.

REV. AND DEAR BRO.:—I was much struck by the suggestion of "California," in the January number of the SPIRIT OF MISSIONS, to make "this valuable missionary journal" pay better, by remitting a dollar and a half to pay for the number sent to him, and it immediately occurred to me, why cannot all, or nearly all, of the clergy do this? And I determined at once to forward the amount of my own subscription, and, through your columns, to ask our reverend brethren to do the same. Many months, in years gone by, I often did not take the trouble to remove the wrapper from the SPIRIT OF MISSIONS, and now that it has become of such deep interest and permanent value, I take shame to myself that it did not sooner occur to me to do what seems only a simple act of justice. It is a small matter for any one to do, but if every clergyman paid his own subscription, we should have no mean sum at once added to the missionary fund.

Faithfully, yours,

NEW YORK.

EDITORIAL.

OBITUARY.

We are called upon to record the death of two faithful servants of our Divine Master, who but recently were serving under appointment from the Domestic Committee. The summons came suddenly, very suddenly, to both of them, but we have the best reasons to believe that they were ready, in Christ Jesus, "perfect and entire, wanting nothing." They were both on duty to nearly the last hour of mortal life. The Rev. Mr. FACKLER, as appears from what follows, fell exhausted on the ship's deck,

while attending upon the sick and dying, and was taken to his room to surrender his soul to God within a few short hours.

The Rev. Dr. SMALLWOOD performed full duty at his station on the last Sunday of the year; was in good health till the evening of the following Tuesday, and before another sun had set, after some twenty hours of intense suffering, fell asleep. There was in each case but a brief space between the active labor of earth and the "rest that remaineth for the people of God." Divine wisdom and love so ordered it. We tender our sincerest sympathy and condolence to the surviving relations and friends of our departed brothers, whom we had not the pleasure of knowing personally, and pray that God, who has ordered the great sorrow, may abundantly comfort and sustain them. What the Master does now they may not fully understand. They may trust Him, for "He doeth all things well." They will know all hereafter.

As much of what follows as relates to Dr. SMALLWOOD we take from the *Minneapolis Chronicle*; that relating to the Rev. M. FACKLER has been forwarded to us by an unknown friend.

"Died in St. Anthony, January 2d, 1867, Rev. W. A. SMALLWOOD, D.D., aged sixty-two years.

The death of this venerable clergyman was very sudden and entirely unexpected. He had officiated in his church all day last Sunday in his accustomed health. On New Year's day he walked over to Minneapolis, and looked and seemed very comfortable until evening, when, just after tea, he was seized with neuralgia of the heart, and suffered intensely until the next day at two o'clock, when his sufferings were terminated by death. Dr. SMALLWOOD had labored more than thirty years in the ministry of the Episcopal Church; seventeen years in Zanesville, Ohio; four years as Rector of Trinity Church in Chicago; four years in Maryland; and four years, previous to his coming to St. Anthony, in charge of a church in Cincinnati, Ohio. One year and a half ago he came to St. Anthony for the benefit of the health of an invalid daughter, an interesting Christian girl of eighteen years of age, who died in October last; and now the father has been called to his everlasting home also, leaving an invalid wife to mourn his departure. Dr. SMALLWOOD had labored very faithfully during his ministry in St. Anthony, and had become very much endeared to his flock. His venerable appearance and gentle manners won all who came in contact with him. Our community will deeply sympathize with the bereaved flock and afflicted widow."

"DIED, on the 6th instant, the Rev. ST. MICHAEL FACKLER. He was, I think, the first Episcopal clergyman who went to Oregon, where he labored about twenty years. He was on his way East, for the first time, when the cholera broke out on the steamer, two days from Greytown. He was unremitting in his ministrations to the sick, and fell on the deck while engaged in serving the afflicted ones. A friend carried him to his stateroom, and used all available means to produce a reaction, but in vain. He died in fourteen hours after the attack. This friend says of him: "He fell a victim in

the discharge of duty to others. Clear and composed he met death as a faithful soldier of his blessed Master. Almost his last words were, 'My blessed Master hath not forsaken me, but comforteth me in my hour of need.'"

He died as the steamer was entering Key West; and, by the prompt attendance of the Rev. Mr. HERRICK, the Rector there, he was buried in the cemetery of that place. Mr. FACKLER was in his fifty-fourth year. He has left a wife and daughter to mourn his sudden death. He was on the way to join them and take them with him back to his field of labor.

"Blessed are the dead who die in the Lord from henceforth. Yea, saith the Spirit for they rest from their labors."

IMPOSSIBLE!

WE are always willing to do whatever we have the ability to do to oblige our friends. Sometimes they ask us to do things that are inconvenient, and sometimes things that are not quite agreeable. In all such cases we try to make our convenience yield to their wishes, and our taste rise above all considerations of mere pleasure, or its opposite, that we may serve them. But the question is quite different when the things that we are asked to do, from our view-point, if not from that of others, are hedged about with impossibilities. In such cases, as in those about which some minds may and must raise the question of propriety, if not of morality, while others can see no reason for hesitation, we feel that we are not in duty bound to put our powers upon trial, nor, if we have any good and urgent work in hand, to listen to arguments by which, possibly, our views and convictions might be shown to be wrong. We are willing to oblige our friends, if we can; but we greatly prefer that they should not ask us to do things that are very hard, and must decline outright any effort, when they ask us to do those which they have, or ought to have, reason to suppose that we regard as impossible.

On the first day of February, 1867, we received, from a single town in one of the Western States, the names of sixty new subscribers to the SPIRIT OF MISSIONS, and the money to pay the subscription prices, the whole number received on that day being more than one hundred, the average daily receipts from January 3d to February 9th. being *thirty-two*. The next day we received, from a friend in the same town, the following letter, brief, but positive and emphatic:

"Stop the SPIRIT OF MISSIONS!"

"Stop the SPIRIT OF MISSIONS?" We can stop sending it to any particular person—a thing that we are not often called upon to do,—but to stop its circulation, when North and South, East and West, people by hundreds and thousands are calling for it, is, from our view-point, simply impossible. "Stop the SPIRIT OF MISSIONS?" It is just beginning to take a firm and deep hold of the mind and heart of this Church, and to stop it, if the thing were possible, would be flagrantly wicked. "Stop the SPIRIT

OF MISSIONS?" No! rather let each of the seven thousand Christian men and women to whom it is now sent procure a new subscriber, and thus double the power which it is wielding for peace, for brotherhood, for charity, for unity, not only in faith, but also in those good works by which the quality of faith is tested and determined and improved. "Stop the SPIRIT OF MISSIONS?" It is, in the calm judgment of thousands, doing more to silence bitter controversy, and to bring into the field a new party—to be named the WORKING PARTY—than any other journal in this Church. "Stop the SPIRIT OF MISSIONS?" The Rectors of two parishes in the neighborhood of New York, among the strongest and most liberal in the land, have recently assured us that the hundred copies of this paper taken in each of them, are working kindly and efficiently in bringing about results that justify profound satisfaction, and call for the uplifting of the heart in gratitude to God. "Stop the SPIRIT OF MISSIONS?" Our *Missionary Bishops*, and other *missionaries*, who are not overstocked with this world's goods, regard it as so valuable and important to their work, that, in goodly number, they are ordering their names stricken from the free list, and sending us the money to pay for the honor of promotion. They "go up higher," with our best wishes for their satisfaction and happiness in their new position. "Stop the SPIRIT OF MISSIONS?" The dear children of the Church, since the introduction of their own department, in the January number, have taken to reading it by hundreds and thousands, and are earnestly and successfully putting forth their efforts to extend its circulation. God bless all these young workers! There resides in them a mighty power for good. Let it have free scope. The need is most urgent, the opportunity such as God has not granted to the youth of any other land. "Stop the SPIRIT OF MISSIONS?" As we view the matter, it cannot be done, it is *impossible!*



A SEASONABLE AND GENEROUS GIFT.

AT the recent annual collection for Domestic Missions in Grace Church, New York, a parish that never forgets this great interest, JOHN DAVID WOLFE, Esq., the Senior Member of the Domestic Committee, besides a check of marked significance, put upon the plate an order for *five thousand* copies of the "Mission Service." This is a neatly printed 18mo pamphlet of ninety pages, arranged from the Book of Common Prayer by Mr. WOLFE, as well as given by him. It is an abridgement of the Prayer-Book, without any mutilation or derangement in the harmony of its teaching, adapting this rich and precious treasury of devotion to the work of Church extension and evangelization in new fields, where the Prayer-Book entire cannot, on account of its much greater cost, and for other reasons, be so easily introduced. Where this "Mission Service" goes, with its message of peace and love, the Prayer-Book will be certain to follow, and be welcome, in due time, with its fuller treasures of wisdom and power. Bishop CLARKSON assures us that he has found this little book of the greatest service to him in his visitations among the people of his charge, and thankfully accepts five

hundred of the copies included in the gift of Mr. WOLFE. "The liberal soul shall be made fat." "It is more blessed to give than to receive." It seems to us that Mr. WOLFE is determined to realize for himself the truth of these Scriptures, which all too many Christian men and women, long and largely blessed of God, in their relations to His Church and His world, fail to do.

Orders for the "Mission Service," from those serving under appointment from the Domestic Committee, will be promptly filled, till the generous gift of Mr. WOLFE is exhausted, and then, we have no doubt, he will cheerfully duplicate it.



A PAYING BASIS.

WE may be a little ambitious, sometimes, in certain directions, though we do not believe that ambition has been in the past, or is now, our chief besetting sin. For more good reasons than we have time to state, we should like to see the SPIRIT OF MISSIONS on a paying basis. There is only one difficulty in the way, and that is our large (more than two thousand) free list, which is becoming small by slow degrees and beautifully less. May the process be steadily continued, and the consummation devoutly to be desired soon be reached. If we are ambitious, we are also patient, and mean to cultivate the grace of perseverance. *Per aspera, ad astra!*



TRACT NUMBER FOUR.

WE feel that we have, in some considerable degree, deserved the thanks we have received for giving to the Church at large what we have had space for of the addresses made at the Delegate Meetings held at Providence and Pittsburgh. We judge that no words have been uttered in our day which have so impressed the mind of the Church and wrought so deep an enthusiasm and sympathy in behalf of Missions, wherever they have been read.

It pains us, however, to run the glowing words of our leaders into cold type-metal, and set them formally in the stiff, black lines of a printed page. Italics and exclamation points serve very faintly to represent the vivid, fervid action of one who feels within him the energy of Pentecostal power. Still, these printed pages have borne forth the essential thought of some of our noblest thinkers, our most earnest men.

It seemed natural, if not needful, to make this preface in calling attention to the address of the Rev. Dr. GEER, which we are glad indeed to present to our readers in this present number. There were stirring echoes made through the church in which it was pronounced, and in *all hearts* throughout it. Even the reading of it will, we are sure, light the fire of "missionary zeal," not "at the top," but *below*, at the very lowest layer of Christian love and purpose.

The theme assigned to Dr. GEER compelled him to address particularly the "paro-

chial clergy." We commend his words to our brethren most earnestly. They may safely read it twice or thrice over. Some of them may be slightly shocked, (if they *may* be, we hope they *will* be,) but, as we always say, let not our Church and its work die of too much dignity; let us be content to be shocked by one who is known and loved as a true Churchman, an eloquent preacher, a noble parish priest, doing his work in our city with marked and honored success. Let such men shock us as much as they please.

But our laity will be as much interested and may be as truly profited by the reading of this address as the clergy. Brethren of the laity, we pray you to encourage and help your ministers when they adopt such means for awakening and maintaining missionary zeal in their parishes, as these suggested by our friend Dr. GEER.



MISSIONARY TRACTS.

NUMBER FIVE.

The address of the Rev. JAMES CRAIK, D. D., delivered at the Delegate Meeting of the Board of Missions, held in Pittsburgh, in October last, will be presented to our readers in the April number of the *SPIRIT OF MISSIONS*, with such remarks upon it as we may find time to make.



Department of the Young Soldiers of Christ.

THE HOUSELESS LAMB.

I FOUND a houseless lamb upon the moor,
Far from the careful shepherd and safe fold,
And all too weak and tender to endure
The winter's piercing wind and biting cold.

It stood beside a snow-hid precipice,
Where but one forward step was certain death;
And close to it, fearing my grasp to miss,
I crept with beating heart and bated breath.

So pure the fresh snow looked! and yet I knew
Beneath it lurked destruction: warily
Near the bewildered wanderer I drew,
And at the moment that it moved to flee,

My arm enclosed it: sheltered on my breast,
Through the deep drifts I bore it to my home;
Chafed its stiff limbs, and gave it food and rest,
Watching the ebb'd life slowly upward come.

I kept it till its weakness passed away,
And soon my voice and step it gladly knew,
Following me, with no desire to stray,
And dearer to me day by day it grew.

Jan. 21st, 1867.

But to my door one morn the shepherd came,
Seeking his wilful wanderer everywhere;
Far had he walked the truant to reclaim;
His feet were bleeding, and snow-flecked his hair

But when he saw the lamb, a radiant smile
Shed sudden lustre o'er his weary face,
And lovingly he thanked and praised his while
I bade him welcome to my dwelling-place.

I wondered to be thanked for what had brought
Such moments of pure pleasure to my heart,
And long gazed after him, absorbed in thought,
When I had seen him with the lamb depart.

For he had said that brighter than the sun,
One day upon my brow a star should shine,
And that the simple act which I had done
Made me a sharer of the joy divine.

And now upon the moor, by night and day,
I seek to aid his flock 'gainst force or guile;
The dazzling star seems very far away,
But Oh, the winning glory of that smile!

E. W.

Our best thanks to "E. W.," and a very hearty welcome, not only to our Children's Department, but to all our pages. Will she consent to favor us with her address,—in confidence?—*Editor Dom. Dep., S. of M.*

SATISFACTORY PROGRESS.

DEAR CHILDREN OF THE CHURCH: At this writing, February 13th, our Army project has been before the public only three or four days more than one month, and we have to report that two regiments of the YOUNG SOLDIERS OF CHRIST, each *twelve hundred* strong, have been enrolled. This is to us, and to you, we trust, satisfactory progress. The amount of bounty money already received is more than *six hundred dollars*. In the next number of the SPIRIT OF MISSIONS we will name to you two missionaries, to whom we propose to appropriate this money, in stipends of three hundred dollars each. Besides, we have heard favorably from a large number of schools, some of them embracing five or six hundred scholars. From present indications we think it not unlikely that three or four additional regiments will be enrolled by the time you receive the April number of the SPIRIT OF MISSIONS. The work goes bravely on. We have heard from nearly every State in the Union, and from some of the Territories. We have many helpers now;—*two thousand and six hundred* Young Soldiers, and their Rectors and superintendents, their teachers, and parents and friends. Surely, if all be faithful, and we can trust them, this Army will grow very fast in the future. God grant that it may, for we have work for all hands and all hearts—for “young men and maidens, old men and children”—work enough for them all, and we trust that they will all “praise the name of the Lord,” for the opportunity of helping us do it.

A DISTINCTION WITH A DIFFERENCE.

GREAT care is taken in making up the armies of the world, which fight with deadly weapons, that none but those who are able to endure exposure and hardship are admitted to their ranks. Only *men*, without physical infirmity, or, as nearly as may be, able-bodied and strong, are selected and sent forth to wound and kill one another in the battles of the world.

Quite different rules are observed in making up the “DOMESTIC MISSIONARY ARMY OF THE YOUNG SOLDIERS OF CHRIST.” Little boys and girls, *very* little boys and girls, no matter how little, are thankfully accepted as recruits. We have some enrolled already who have not yet completed their second year in this wicked world. Dear little soldiers, we hope and pray that their earthly life may be long continued, and that as years and responsibilities, and a consciousness of both, increase, they may be duly heedful of the significance of the great “sign” and “token,” and “not be ashamed to confess the faith of Christ crucified,” nor “manfully to *fight* under *His* banner, against sin, the world, and the devil.”

And besides these dear little soldiers, we have some enrolled who, though they have seen several more years, are yet, by means of physical infirmity, almost as incapable of hard service as they. The following quotation from a letter recently received explains very tenderly what we mean by this:



"Be thou faithful unto death, and I will give thee a crown of life."

This Certifies, that

Is enrolled for five years' Special Service in the

Domestic Missionary Army
OF THE

Young Soldiers of Christ,

OF THE
PROTESTANT EPISCOPAL CHURCH,

YEAR OF OUR LORD, 1867.

No.

W. J. Spring,
Sec'y & Gen'l Agent.

“The enclosed is to pay two years’ bounty for M. A. P., a little girl who formerly attended Sunday-school, but cannot now, on account of bodily infirmity. She is a Young Soldier of Christ.”

There is a place in the “DOMESTIC MISSIONARY ARMY OF THE YOUNG SOLDIERS OF CHRIST,” for all those dear children of the Church, who, “on account of bodily infirmity” are not capable of exposure and hard service. In their providential seclusion and weakness, and pain even, they can give our great work the aid of their sympathy and their prayers. They can study the Bible, the Prayer-book, the SPIRIT OF MISSIONS, and other good books, and thus learn and have explained to them the “things which a Christian ought to know and believe to his soul’s health.” The armies of the world have no room nor work for children, especially no room and no work for children, who, “on account of bodily infirmity,” cannot even attend Sunday-school; but there is room and there is work for all such in *our* Army. “The poor, and the maimed, and the halt, and the blind” are welcomed to this Army, in which there is service abundant such as they can render—intelligent sympathy, fervent prayers, and the mighty “mites” of their poverty. See Gospel according to St. Luke xxi: 2, 3, 4.

GOOD THOUGHTS.

WE could nearly fill one number of the SPIRIT OF MISSIONS with letters that we have received since the beginning of the year, relating to our Young Army project, and most cordially approving it, while we are happy to say that we have not received, nor heard of, the first word of disapproval. We present the following extracts from one of these letters, without other remarks than the expression of the hope that what is said about paying bounties with “Papa’s or Mamma’s money,” and the passages relating to the “one hundred orphans,” with the prompt and generous action of the “nine dear little girls, all belonging to one class,” will be duly considered.

“MY DEAR DR. TWING: At St. Paul’s, on the afternoon of each third Sunday in the month, we have ‘the Children’s Service.’ Yesterday, I thought it my duty to talk exclusively upon your favorite theme, ‘Domestic Missions.’ First I read your appeal in the January number of the SPIRIT OF MISSIONS. The children looked a little vacant at some of the big words, especially at the very big word ‘instalments;’ but I explained it to them, and told them they must remember that Dr. TWING was a *very big man*, and I supposed he could not help sometimes using big words. But, notwithstanding such words, the children were much interested in the appeal. After I had finished the reading I began to *talk*, used all the military terms I was master of, and worked up as much of a martial spirit as was consistent with the time and place.

“One thing, however, I insisted upon, that every true soldier in this noble Army would not think of paying his bounty with papa’s or mamma’s money. I wanted each one to earn his money; and I think the way I pointed out in which they could do this, might be followed most advantageously everywhere. I told each child that

if he or she would get a new subscriber to the SPIRIT OF MISSIONS, that for each subscription a premium would be paid of twenty-five cents. Or, if they found that the families to whom they applied were already subscribers to the SPIRIT OF MISSIONS, (there are nearly a hundred such in the parish) then for each new subscription to 'The Churchman' I would pay fifty cents. Both propositions seemed to take well, and some of the children obtained subscriptions for each before they left the church.

"But while I was speaking in this way, my eye rested on the one hundred orphan children, who are always with us on these occasions; and so I reminded my Sunday-school children that these poor orphans had no means of earning money, (no fathers and mothers) and yet I wanted each one to be enrolled in this noble Army of the Young Soldiers of Christ, and I wanted either the children in the Sunday-school, or their parents, to raise the bounty-money for the one hundred orphans; and, my dear Dr., your eyes would have overflowed with tears if you could have witnessed the sight that followed. Nine dear little girls, all belonging to one class, came forward at once and said they had been earning some money for Christ and His Church, and they wanted the orphans to be enrolled, and they handed me twenty-five dollars to pay the bounty for each. I could not hide my tears. It was holy money—holy as the free-will offering of these little lambs; holy in the use for which they devoted it, and it will do a holy work as you send it forth on its mission of love."

ATTENTION!

On the last page of our new Department you will find our "Terms of Enrolment." Look it over carefully. Read every word of the "NOTE," and then think over the names of your friends, grown-up folks, who don't take the SPIRIT OF MISSIONS (if there are any such in your neighborhood) and go, as soon as you can, and get them to be subscribers. If you succeed you will be *doing good*, and you can at the same time make yourself, or somebody else, Captain or Color-Bearer. Or else, try to get the "eight recruits" from among those who do not go to your Sunday-school. The legal definition of "an infant" is, anybody under twenty-one years of age. You may recruit for our Army among all that are "infants;" indeed, we shall not ask close questions as to the age of any of our recruits.

And now, "Girls only," let us have your special hearing. Read over Section II and see what it is that you can do. No one shall interfere with the work that we gladly place in your hands. You are to be the "Color-Bearers" of the Grand Army. Do you know that the "Color-Guard" in a regiment is composed only of tried and true soldiers, the bravest of the brave, of those who love their flag so well that they would give their lives up freely before it should be torn from their grasp? And the colors of our Army—what are they? "In the name of our God we will set up our banners," "and His banner over me is Love." On all our banners gleams the fair white Cross of Christ, our dear Master, who is "the Captain of our salvation." In His name, and for His sake, in His strength, and, we hope, with the inspiration of the Holy Spirit He sent, we go forth to battle with the legions of Evil, and we are sure of victory.

Suppose, now, one of our missionaries begins his work at some outpost in the dis-

tant West, and with labor and difficulty secures, perhaps, an "upper room" in which to hold services, or builds among the woods or on the prairie's border a little chapel, a humble house of prayer. Your dollars shall supply his lectern, and prayer-desk, and chancel, with Bible and Prayer-books; your dollars shall provide for him the simple silver vessels with which to celebrate the Holy Communion; your dollars (if we have enough of them, and really we have no fears on that score) shall send him a bell for his little church-tower, to greet the Sabbath morn and call to prayer and praise. *Your* missionaries, especially (and already the bounty-money from the Young Soldiers has amounted to a sum sufficient to send forth two or three of them; this is just the beginning, you know, with only one month's recruiting;) *your* missionaries shall be *first* supplied with all they need.

Or, again, let us tell you about the new Missionary Bishop (elected, not yet consecrated) for Montana and Idaho. He is the Rev. Mr. TURTLE, of Mount Morris, Otsego County, New York. When he is consecrated, he will be the youngest Bishop of our Church. He is impatient to go. Not without humility and self-distrust did he hear the call of God; but having heard the command, "Go preach my gospel," he has sought and obtained all needed strength of purpose, and now but waits his consecration to go forth to those distant territories to preach Christ crucified, and establish His Holy Church, with its sacraments and services, among the gathering thousands of that beautiful land. And now, dear girls, we ask you, or rather we give you the *privilege* (we know you will esteem it such) to *furnish this new Missionary Bishop with the robes of his office*. You would love, surely, yourselves to set the fine stitches in the lawn and silk, but since this cannot be, you can give your dollars to have the work well done. And when he kneels to receive the solemn "laying on of hands," and when at his holy work afterwards, he stands to proclaim "the truth as it is in Jesus," and to minister the ordinances of our holy faith, he will know and feel that *your prayers* go with your gift, and that his robes are *holy* with your prayers and with your love. How it will comfort and encourage him to think that every stitch is strengthened by your earnest prayers for his success; that in every fold of the robes lurks an inspiring smile from some one of the fair Color-Bearers of the Army of the Young Soldiers of Christ. We shall hear from you soon, shall we not, dear girls?

NAMES AND NUMBERS OF THE REGIMENTS OF THE "YOUNG SOLDIERS OF CHRIST."

I. The BISHOP KEMPER REGIMENT, embracing those who hold cards from *One to Twelve Hundred*.

II. The BISHOP SCOTT REGIMENT, embracing those who hold cards from *Twelve Hundred to Twenty-four Hundred*.

Bishop KEMPER has given us permission to use his honored name in this way, and we have written to Bishop SCOTT, asking him to allow us to use his name for

the Second Regiment. We doubt not that he will give his cordial consent. The Second, Third, Fourth and Fifth Regiments will bear the names of our good Missionary Bishops, if their consent be obtained, and the Sixth that of the Missionary Bishop elect of Montana and Idaho; then we will pass to those Bishops, in the order of their consecration, in whose Dioceses missionaries are serving under appointment from the Domestic Committee.

We expect, before the year ends, to have a Regiment for the name of every Bishop in our Church, and then we shall have to call for more Bishops, or resort to the use of other names. We shall undoubtedly need more Bishops, and this we take to be a reason for the division of Dioceses that has not occurred, even to those who are most earnest in advocacy of this policy.

In the April number of the *SPIRIT OF MISSIONS* we propose to give a chapter of facts relating to the long missionary service of the venerable Bishop KEMPER, and such a chapter, it will prove, in some respects, as can be written of no other Bishop of this Church.

OUR BOUNTY CARD.

WE wish we had time to give our personal acknowledgments to the many kind friends who have written us words of encouragement in regard to our project of an Army for the children. Frankly to confess, we *thought* the plan would prove acceptable, and would work out toward profitable results—results in every way profitable; but we have been surprised, as well as pleased, at the very hearty endorsements we have received from all quarters.

So many have asked us about the Bounty Card, that we have thought it best to present to our friends generally a specimen of it, which may be found of use to Rectors and Superintendents in explaining the plan proposed. We think it speaks for itself, and we know that several thousands of these Cards have already delighted the dear children of the Church.

CUCUMBER MONEY.

WE are seated at our work-table, amidst books and papers,—no: we are a *General*, and are sitting in our tent, looking over the muster-roll of our Army, when in walks Captain Bertie. Strangely enough, contrary, that is, to the laws of military courtesy, we salute him first; but his rosy cheeks and bright eyes, and frank, winning smile, challenge a kiss, and he gives it and gets it.

“I’ve got six more soldiers.”

“Well done, my man!”

“And I want to pay their bounty for them.”

“Hurrah for you!”

"I want to pay for five years for two of them. They're little ones, and I'm going to pay for them with my own money."

"And how did you get your money? Did somebody give it to you?"

"No, sir; I *raised* it!"

"Raised it! How?"

"Cucumbers!"

And so he goes on to tell us that last Summer he had a garden of his own, and planted cucumber seeds, and they grew and grew, and he raised lots of cucumbers, and sold them every morning to the butcher, and so raised money to do good with.

Hurrah for Captain Bertie!

We wonder if we shall not hear and know of other cucumbers and other captains this coming Summer. "Where there's a will, there's a way," children. Get a garden-spot of your own, plant seeds, tickle the ground with a hoe, and it will laugh cucumbers and all sorts of vegetables. And while your good ground brings forth fruit a hundred-fold, think of the soil in your own hearts, from which "the Sower" gladly sees good growths arise, from which He will help you clear the weeds, and make it yield the fruits of righteousness.

The Story of a "Stamp."

CHAPTER V.

I OUGHT, by this time—being a stamp of long and large experience—to be qualified to write an exhaustive essay on Pockets. I have, as one might say, been to the bottom of the subject. Trowser pockets, coat pockets, vest pockets, skirt pockets, and small boys' "pottets,"—I know them all, and all about them. Into some I have been thrust to sneeze in the company of "Solace" or snuff-box; into some I have been folded to endure the angles of penknives, tooth-picks, and tweezers; into some I have been crammed to shrivel in terror of scissors and pincushions; but the very *purgatory* of pockets, believe me, is the broad and deep, the baggy and bulgy receptacle belonging to a small boy's first trowsers. That I am alive to tell this story is evidence that I have not been in very many of them, but I *have* been "through the mill" of this experience, and could point to scratches, and tears, and sad defacements, all over me, in proof of my assertion that a "pottet" is a purgatory.

I was telling you, in my last chapter, that Charley Cheeryble had jammed me in amidst the miscellanies of his "pottet," to wait for the "bimeby" when Nursey and he should go to the "can'y store." This pocket of his was large enough to have carried a cat. It reached downwards to his knee, and bagged outwards in a deformity of one-sided corpulence. I haven't told you the half of what was in it. I did not at once make the acquaintance of all my companions. By the time, however, that Charlie had played horse three times around the nursery, astride of his grandfather's long

malacca cane, I knew quite enough of the interesting Jackstone family, not to speak of the rest. Poor me! I was jammed, jerked, jolted, screwed, scrouged, serunched, until I wonder that anything was left of me! *What* a relief it was when Nursey said, "Come, Charlie; now we'll go and buy that candy."

Standing near the door of the "can'y store" was a poor, dirty, ragged little fellow, of about the same age with Charlie, who was looking with both eyes at the tempting display of sweets in the window. He seemed to be saying to himself: Now, if a fellow had his choice (and here his jaws went up and down and sidewise), that big junk of coeca-nut candy, or that rich cake of chocolate, or those sticks of peppermint, or—"them gum-drops!"—the little chap was speaking "out 'loud" at last, and with his head turned on one side, his hands thrust 'way down into his empty pockets, his shoulders shrugged, and his knees drawn closely together, he looked the very picture of wistful yet hopeless longing. The contrast between this little ragamuffin and well-dressed Charlie was most noticeable and striking. The one enjoyed few of the comforts and none of the luxuries of life, the other had every want and wish supplied; the one wore old rags, the other new "Knickerbockers;" the one was considerably too cold, the other rather too warm; the one had his home—if such a place could be called a home—in a miserable tenement-house, the other lived in a palace—by comparison—on Murray Hill. In some respects, however, the two boys were exactly alike: they were three-year-olds, and they both loved candy.

Nursey held Charlie back by the sleeve, for a moment, as he was just entering the door, and leaning over to him, whispered the words of the familiar hymn,

"I'll do to others as I would
That they should do to me."

"What do you mean?" said Charlie.

"Why, you see that little poor boy there, looking so eagerly in at the window; now, if you were in his place, wouldn't you like to have this rich little boy give you—"

"No!" said Charlie, who understood well enough what was intended, and would not wait for the conclusion of the hypothesis. "No!" he said, a second time, but with a little less of bluntness than at the first. "The old Adam in this child" was not quite "buried," "the new man" not quite "raised up in him;" there was a struggle in his little soul between the old and the new, between evil and good, between the Holy Spirit's influence, given him at his Baptism, and the ever-ready temptations of "the devil, the world, and the flesh."

[My readers must not be surprised to hear an old "stamp" talking about such subjects as these, for I've not only visited in clergymen's families, but have been in Sunday-schools, and have listened to sermons, also, from amidst piles of bills and "currency" in alms-basins. If you will but think a moment, in anticipation of the coming chapters of my autobiography, you will easily conclude that we stamps must see all sorts of life, and pick up a great deal of knowledge in our varied experiences.]

Fancy, then, the contest going on under Master Charlie's curls, in behind his wide-open blue eyes. Faster than I can write these words came "the desires of the flesh," and told him how "nice" the close-by candy was, how it would crackle between his teeth, and melt upon his tongue, and carry sweetness all around his fresh little mouth; while quite as fleetly came the winged influences of Mamma's Christian teachings, of the persuasions of his tender conscience, of the native generosity in him, which tried to assure him that it would be "more blessed to give than to receive." Generosity, by itself, would have been beaten back by those carnal conceptions of candy's delightful sweetness; and I think that the conscience in him would hardly have succeeded against

his young, strong appetite; but these two allies of Good were aided by the sentiment of the simple little hymn his mother had taught him, and, as I am very glad to say, Charlie said "No" only twice.

"What's you' name?" said he, abruptly, to the poor boy.

"Tom," replied he, meekly.

"You want some can'y?"

"Yes-sir-ee," replied he, eagerly.

Nurscy stood aside while the two candydates for sweetness entered the store and approached the counter. Charlie's hand had held me tightly within his pocket ever since his first "No;" now he brought me out, and, with the air of a lord, invested his fortune in gum-drops. Tom stood by, in eager expectation.

"Open you' mouf, an' shut you' eyes!"

Very tight were Tom's eyelids, and very widely open was Tom's "mouf," as, one by one, the gum-drops were popped in. Charlie was in high glee.

"Shut your eyes *tight!*" said he.

You would have thought poor Tom had been born blind.

"Keep you' mouf open, *ever* so wide!"

Tom's face was *all* "mouf."

"But, Charlie," said the nurse, "you must give Tom time to chew them! Don't pop them in so fast!"

So much, however, did Charlie enjoy the sport that he gave Tom but little chance to ruminate. Before long the last of the gum-drops had disappeared, and Charlie himself *hadn't eaten one of them.*

"All gone!" said Charlie.

Tom winked his eyes open, and slowly brought his jaws together, like one who is waking from a dream.

The "candy-man," as Charlie called him, who had been watching the performance with great interest, now drew me from the counter, and slipped me into the money-drawer. I could not see what followed, but I could imagine, from the sounds I heard, the earnestness of the good-byes with which the two little fellows parted. I could fancy my late master trotting home beside Nursey, a great deal happier, I am sure, than he would have been had he stood firmly and selfishly to his "no," and eaten his candy himself. And when he reached home, and told his mother all about his temptation and his victory—as surely he did, with vivid illustrations of Tom's open "mouf" and shut eyes—I know how kindly and warmly "Mamma Mellow" smoothed his curls and kissed his rosy lips, and praised him for remembering the Golden Rule.

It saddens me even now to recall the grief with which I found myself parted forever from dear little Charlie Cheeryble. I would try to endure for a while the rough behavior of the Jackstone family in his big "pottet," if I might once more be his own "ittle stamp." But I had fairly started on my adventurous career, I had found my place in the everflowing current of "currency," and from Mr. Candyman's "till" I soon went forth to make "change." Change! Change! Change! What a changeful life I've had of it! I wonder if my readers will care to follow me, as I lead them from hand to pocket, from town to city, all over the land.

TERMS OF ENROLMENT.

- I. PRIVATES.—Twenty-five cents *per annum*, for five years; and as much more as they are disposed to give.
- II. COLOR-BEARERS.—*Girls only*, who will give *one dollar* (this includes the bounty) toward a *special fund* which will be devoted to the *equipment* of their *regimental missionaries*, supplying them with Bibles and Prayer Books, Communion Services, and other articles needed in parish-work. The color-bearers will receive *special commissions*.
- III. CAPTAINS.—*Boys only*, who will give *one dollar*, (this includes the bounty), and receive *special commissions* as *Captains*.
- IV. COLONELS.—Sunday-schools may make their superintendents *Colonels* by the payment of *fifty dollars*.
- V. GENERALS.—Superintendents or Rectors may be made *Generals* by the payment of *one hundred dollars*.

NOTE.—In place of the one dollar named above, we will receive from the soldiers *four subscribers* to the SPIRIT OF MISSIONS, at one dollar and fifty cents each, or *eight recruits* (privates), to be gathered from among their friends outside the Sunday-school to which they belong.

POSTAGE.

Single Bounty Cards, three cents.

Three cards, in one envelope, six cents.

Five “ “ “ nine cents.

Eight “ “ “ twelve cents.

Ten “ “ “ fifteen cents.

Every two additional cards, in the same envelope, will require an additional three cents.

Money, or stamps, for postage, at the above rates, *must* be sent to us when Bounty Cards are applied for,—unless these are ordered to be forwarded by express, in which case the receivers must pay the freight.

MISSIONARY CORRESPONDENCE.

TENNESSEE.

Pulaski.—REV. GEORGE H. HUNT.

One year's labor at this station has been closed, and the results are before you in the report herewith transmitted. By God's blessing they have been abundant, at least they seem so to us, who know the state of the ground and the difficulties to be surmounted, and who also know that all the fruits cannot be expressed in figures, nor drawn up in a tabular form. And we all, both priest and people, feel very much encouraged, and shall work the present year in more confidence and with greater hope. Indeed, our own people begin now to appreciate the power of the Church, and will not be discouraged by oppositions nor east down by difficulties, but press the work steadily forward, assured that the truth must triumph, and the Church of Christ overcome all the powers that oppose her onward progress. This confidence, on their part, is of itself great gain, for at first they scarcely hoped for any measure of success and seemed generally fearful of a total failure. They knew the strong and deeply-seated prejudices which existed throughout this community against the Church, and they did not see how they could be overcome. Hence, they could not "plough in hope," and were disposed to tremble at the first indication of opposition from without, expecting to see it sweep away at once all that had been effected, and utterly blast every hope of establishing the Church in Pulaski. But now, they regard the Church here as an established fact, they see that it is firmly planted, that it is full of life, and they are satisfied that it *must* grow. No longer, then, are they disturbed by doubts and fears, but, on the contrary, they are now animated by a quiet confidence of success, and are cheered by a bright hope that their labors will not prove in vain; and consequently they *work*—they *all* work, men, women, and children,—and although few in number, they are a power in the community and one that must tell and make itself felt. Their own interest and zeal communicates itself to others, and their friends and acquaintances are led by curiosity, if nothing more, to endeavor to discover what it is which makes these "Episcopalians" run wild about their Church.

What I see here would suffice to convince me, if I needed anything to convince me of such a plain truth, of the immense power which is gained by making our own people *thorough* Churchmen; not mere "Episcopalians," from preference and fancy, but conscientious, well-informed *Churchmen* upon solid principle and from clear conviction. For each one then becomes a centre of Church influence, and will not only have the wish, but will also possess the ability, to communicate a knowledge of those inestimable blessings which the Church alone can bestow, but which are yet often wholly unappreciated by her own people because they are completely ignorant of her true position and teaching, and have merely a sectarian attachment to some one or other of her peculiarities, or an admiration for that "earthen vessel," the particular clergyman in charge.

About a month since we were favored with a second Episcopal visitation, but the Bishop gave us very short notice of his coming, so that it was not generally known in the community; the weather, too, was inclement, and the court in session; consequently, several persons were not confirmed whom I expected to present at that time. However, *ten* were confirmed, and an unusual feature of the class presented for that Apostolic rite, was, that it contained a majority of *males*. The services were well attended, despite the rain, and the Bishop's sermons and addresses attentively heard, and, I trust, carefully pondered by many who are only attracted to the Church upon such occasions.

Our place of worship was properly decorated for the high festival of Christmas, and our services upon that day drew together a large congregation, very many of whom had never before heard the Church's grand old tiding, but who afterwards expressed themselves as being both deeply and favorably impressed with all they saw and heard. Dr. MÜHLENBURG'S glorious Christmas hymn produced quite a sensation, and electrified many who then heard it for the first time. And some persons expressed great surprise that we had *so many* Communicants; for our work has been going on so quietly, and with so little of stir and excitement, that they are not prepared for such results, and it astonishes them to behold the walls of the spiritual temple rising so rapidly without

the noise of axes and hammers, nor the sound of trumpets.

The venerable Dean of Middle Tennessee (would that he were Bishop of Nashville instead) favored us with a visit of a few days in last week, and remained over Sunday. We had services each night during his stay, and twice on Sunday, all of which were well attended, and his excellent sermons could not fail to do good, so attentively were they heard. He expressed himself in the highest degree encouraged with the prospects here, and convinced me that I was not taking too favorable a view of our work, nor becoming too hopeful of the future before us.

Our Advent collection for Domestic Missions amounted to six dollars and thirty cents, which sum you will retain out of my last quarter's salary. I trust the same stipend will be continued to me this year also, after which, if God shall still bless my efforts, I do hope to dispense with any outside aid.

ILLINOIS.

Danville.—REV. E. J. PURDY.

We have been greatly blessed in our labors to build up the Church in this place. The parish was organized in February last, and was received into union with the Convention in September. In May, we commenced the erection of a church, which was completed, so that we could use it, on the first Sunday in November. It is a very neat, substantial, battened building, capable of seating two hundred persons. The cost was a little over four thousand dollars, of which we owe about three hundred dollars. We have a lot, for a parsonage, worth one hundred dollars, when we are able to build. Rents are enormous. I have to pay two hundred and forty dollars per year for five rooms. The church was handsomely furnished by funds raised by the ladies. On Christmas-eve we had a fine tree for the Sunday-school.

Our congregation has doubled since we moved into the church, and is good even in the worst of weather, and when pleasant, is nearly full. I have a second class which has been waiting for several months for the return of the Bishop, in order to be confirmed.

Myself and family have been treated with great kindness. My wife was presented with a handsome set of furs on Christmas. I hope soon that the Church

people at Catlin will be able to secure the services of a clergyman all the time. They have the lots donated, and enough money subscribed to build a small, plain church.

IOWA.

Mount Pleasant.—REV. C. B. STOUT.

I enclose you my annual report for the year 1866.

During the year past we have cause for thankfulness. Our work is in an encouraging state, notwithstanding our losses by removals. The beautiful church of which I have written you has been completed, and occupied for the last five months. During my recent visit to New York, kind friends gave me over seven hundred dollars to complete payments to the workmen, which, with about one hundred more promised, was the sum needed.

Our good ladies are now working for our chancel furniture, which we have thus far done without.

Our Christmas Festival passed off delightfully to all, and especially to the children. They were remembered, the Christmas-tree, on the evening of the 24th, being well furnished with gifts.

The additions to our list of Communicants, for the year, have been nine; two adults have been baptized and six confirmed. No death has occurred, though I have attended several funerals outside my parish.

MINNESOTA.

Stockton.—REV. B. EVANS.

To get up a quarterly report and make it striking for adventure or attractive from peculiar incidents, is not in our line, nor can such report be made from our locality. A few souls have gone hence to their eternal rest; a few more are ready to go, and others are seeking that preparation, through the Gospel and atonement of Christ in His Church and sacraments.

Our prospects have not been cheering; some hopes of ours have been blighted; but trusting in God, we labor on, laying a foundation in His name and building little by little. The *cause* is the Lord's, and His coming Providence shall unfold the truth that faithful labor is "not in vain in the Lord." Here is our hope and here our stimulus for action.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from January 10th to February 1st, 1867:—

Massachusetts.

| | | |
|--|---------|---------|
| Boston—Miss C. L. Wells, for Western Missions..... | \$20 00 | |
| Wrentham—Mrs. Allen..... | 5 00 | |
| Worcester—All Saints, Advent..... | 30 00 | \$55 00 |

Rhode Island.

| | | |
|--|-------|--------|
| Lonsdale—Sarah Angell..... | 2 00 | |
| Pawtucket—St. Paul's S. S. for 1866..... | 34 70 | |
| Warren—St. Mark's..... | 26 05 | 62 " 5 |

Connecticut.

| | | |
|--|--------|--------|
| Bridgeport—"M"..... | 5 00 | |
| Derby—Mrs. N. B. S..... | 50 00 | |
| Fair Haven—St. James'..... | 25 00 | |
| Greenwich—Christ..... | 35 50 | |
| Middletown—Chapel Berk. Div. School..... | 10 00 | |
| Middle Haddam—Christ..... | 28 00 | |
| New Haven—Trinity..... | 107 10 | |
| New London—St. James'..... | 51 51 | |
| Plymouth—St. Peter's..... | 16 00 | |
| Tariffville—Trinity..... | 11 50 | 360 71 |

New York.

| | | |
|---|---------|---------|
| Brooklyn—Grace, of which for Colorado, \$1,000; for Nebraska, \$500; for Nashotah, \$200; for Faribault, \$100..... | 2826 00 | |
| Caldwell—St. James'..... | 4 50 | |
| Claverack—Trinity..... | 6 79 | |
| Fairfield—Jeremiah Smith..... | 5 00 | |
| Fort Edward—St. James..... | 13 35 | |
| New York—Anon..... | 100 00 | |
| " Christ, special, for Bishop Clarkson..... | 436 75 | |
| " Grace and St. Thomas Chs..... | 2118 11 | |
| " Holy Communion, of which for Bp. Randall, \$600; for Bp. Clarkson, \$600..... | 1400 00 | |
| " St. George's Chapel..... | 5 00 | |
| " St. Paul's Chapel..... | 222 47 | |
| " St. Thomas, a friend, of which for a Southern clergyman, \$100..... | 300 00 | |
| " St. Mark's Miss. Chapel..... | 6 35 | |
| New York—St. Michael's..... | 8 26 | |
| " Trinity, part collect..... | 170 00 | |
| " Transfiguration..... | 558 25 | |
| Poughkeepsie—Christ, addl., of which from S. S. for Rev. Dr. Breck, \$75..... | 87 16 | |
| Red Hook—Christ..... | 5 70 | |
| Warrensburgh—Holy Cross..... | 17 30 | 8288 50 |

West. New York.

| | | |
|-----------------------|-------|-------|
| Big Pass—S. H. O..... | 2 00 | |
| Ulica—Calvary..... | 13 28 | 15 28 |

New Jersey.

| | | |
|-------------------------------|-------|--|
| Camden—St. Paul's..... | 50 00 | |
| Elizabethport—Grace..... | 15 00 | |
| Newark—House of Prayer..... | 15 00 | |
| Mount Holly—St. Andrew's..... | 29 00 | |

| | | |
|------------------------|--------|--------|
| Orange—St. Mark's..... | 186 16 | |
| Salem—St. John's..... | 45 00 | |
| " " S. S..... | 20 00 | 360 16 |

Pennsylvania.

| | | |
|---|---------|---------|
| Muncy—St. James'..... | 14 40 | |
| Philadelphia—Christ..... | 254 87 | |
| " Incarnation..... | 34 08 | |
| " St. Luke's, of which for Bp. Randall, \$500; for Bp. Clarkson, \$500..... | 1350 00 | |
| " (West)—St. Mary's..... | 37 28 | |
| " St. Mark's..... | 134 05 | |
| " St. Peter's..... | 1494 50 | |
| Rockdale—Calvary..... | 17 00 | 3336 18 |

Pittsburgh.

| | | |
|---|-------|-------|
| Erie—Mrs. H. A. Brown, per editor Episcopalian..... | 5 00 | |
| Mount Washington—Grace..... | 2 55 | |
| Pittsburgh—St. Peter's of which for Bp. Whipple, \$5..... | 43 85 | 51 40 |

Maryland.

| | | |
|---|--------|--------|
| Aquasco—Miss A. W. G. Compton..... | 1 00 | |
| Baltimore—St. Peter's, of which for Bp. Vail, \$20; Bp. Whipple, \$20; Bp. Scott, \$20..... | 277 00 | |
| " A thank offering from a friend..... | 5 00 | |
| Nanjemoy—Rev. H. Prout..... | 50 00 | |
| Washington—St. John's, of which for Bp. Clarkson, \$60..... | 160 00 | 493 00 |

Virginia.

| | | |
|------------------------------|------|------|
| Richmond—Ella Hahersham..... | 1 00 | 1 00 |
|------------------------------|------|------|

North Carolina.

| | | |
|-----------------------------------|-------|-------|
| Morganton—Grace..... | 5 00 | |
| Pittsboro'—St. Bartholomew's..... | 11 75 | |
| Plymouth—Grace..... | 15 00 | 31 75 |

Georgia.

| | | |
|-------------|------|------|
| Sparta..... | 7 50 | 7 50 |
|-------------|------|------|

Louisiana.

| | | |
|----------------------------|-------|-------|
| Covington—Christ..... | 12 75 | |
| Thibodeaux—St. John's..... | 10 00 | 22 75 |

Arkansas.

| | | |
|----------------|-------|-------|
| Helena..... | 11 50 | |
| Van Buren..... | 10 00 | 21 50 |

Tennessee.

| | | |
|--------------|------|--|
| Pulaski..... | 6 30 | |
|--------------|------|--|

Kentucky.

| | | |
|----------------|------|------|
| Princeton..... | 5 00 | 5 00 |
|----------------|------|------|

Ohio.

| | | |
|--|-------|-------|
| Cleveland—St. Paul's, for Bp. Whipple..... | 20 00 | |
| Wakeman—Mrs. J. A. Beehan..... | 5 00 | 25 00 |

Acknowledgments.

Indiana.

| | | |
|---------------------|------|------|
| Columbia City—..... | 2 00 | |
| Warsaw—..... | 4 00 | 6 00 |

Illinois.

| | | |
|-----------------|------|------|
| Algonquin—..... | 1 16 | 1 16 |
|-----------------|------|------|

Michigan.

| | | |
|--|--------|--------|
| Brooklyn—All Saints, of which from gatherer, \$15 50..... | 18 00 | |
| Cambridge—St. Michael's..... | 6 50 | |
| Detroit—St. Paul's..... | 23 60 | |
| “ St. John's S. S..... | 148 54 | |
| Fentonville—St. Jude's..... | 5 00 | |
| Three Rivers—Trinity..... | 5 00 | 206 64 |

Wisconsin.

| | | |
|----------------------|------|------|
| Oneida Missions..... | 8 00 | 8 00 |
|----------------------|------|------|

Minnesota.

| | | |
|---------------------------------|--------|--------|
| Basswood Grove—St. Mary's..... | 3 40 | |
| Little Falls—..... | 6 50 | |
| Minneapolis—W. T. Lee, Esq..... | 100 00 | |
| St. Peter's—..... | 6 25 | |
| Rose Mount—..... | 6 40 | |
| Shakopee—St. Peter's, addl..... | 17 50 | 140 05 |

Iowa.

| | | |
|------------------------|-------|-------|
| Keokuk—St. John's..... | 12 50 | 12 50 |
|------------------------|-------|-------|

Missouri.

| | | |
|----------------------|--------|--------|
| Kirkwood—Grace..... | 100 00 | |
| Nodaway Co—..... | 5 00 | |
| St. Joseph—Addl..... | 7 00 | |
| Weston—..... | 1 75 | 113 75 |

Kansas.

| | | |
|---|-------|-------|
| Leavenworth—Good Shepherd, of which from Rev. J. H. Egar, \$13 66..... | 16 66 | 16 66 |
|---|-------|-------|

Legacies.

| | | |
|--|---------|---------|
| Estate Mrs. A. Lawrence, Boston, less Gov. tax..... | 2820 00 | |
| Estate Ben. J. Lake..... | 609 25 | |
| Estate Miss C. Moore..... | 1608 82 | 5038 07 |

Young Soldiers of Christ.

| | | |
|--|--------|--------|
| Receipts from Jan. 10th to Feb. 1st..... | 223 10 | 223 10 |
|--|--------|--------|

Miscellaneous.

| | | |
|--|-------------|-------------|
| E. N..... | 1 00 | |
| Gov. appropriation for Oneida Indian Mission..... | 2500 00 | |
| M. S..... | 1 00 | 2502 00 |
| Total..... | \$21,417 70 | |
| Amount previously acknowledged, | 19,512 12 | |
| | | \$40,929 82 |

NOTE.—Acknowledgments will hereafter be made up to the 1st of the month, instead of the 10th, as heretofore.

MISSIONARY TRACTS

NUMBER FOUR.

Delegate Meetings of the Board of Missions,

OCTOBER, 1866.

MEETING IN PITTSBURGH, PENNSYLVANIA.

ADDRESS OF THE REV. GEORGE JARVIS GEER,

RECTOR OF ST. TIMOTHY'S CHURCH, NEW YORK.

THE BEST MEANS TO BE USED BY THE PAROCHIAL CLERGY FOR AWAKENING AND
MAINTAINING MISSIONARY ZEAL IN THEIR RESPECTIVE PARISHES.

It has fallen to my lot to utter words which shall be among the last in this important series of meetings, in which we all feel that the presence of the Spirit of God has been manifested.

At this late hour in the evening I shall confine myself, as far as possible, to the practical aspects of the subject assigned to me.

The position occupied by the parochial clergy, in their relation to the general missionary work of the Church, is an important element, which ought to be distinctly brought out in this discussion. By and through them is access gained to the people, who are to be awakened to a sense of their duty in this work, and from whom must come the means for its material support. Their contact with the people is constant, continuous, direct, and ought to be influential. They stand between the Board of Missions and the people. No missionary agent can reach a congregation except by permission of its pastor. The circulars of the Bishop are sent to the pastor, to be by him presented to the people. In so far as the pastor is beloved and confided in, will his known wishes to a great degree determine the amount of strength given, in resources and interest, to extra-parochial work, whether diocesan or general. It certainly would speak poorly for the efficiency, piety, and influence of the parochial clergy, did not this state of things exist. Constant teaching is unavoidably *educational* in certain directions. The diversity of proportion and relation, as to the objects cared for, as revealed in the statistics of our parishes, is significant either of necessities existing, or of predilections indulged.

It is evident, then, that a prime necessity is, that the importance and claims of our great missionary work shall take possession of the minds and hearts of the parochial

clergy. It is very easy to say that this ought fairly to be regarded as an accomplished fact before they receive holy orders. Their entrance upon the ministry certainly bespeaks them moved to do their Master's work as best they can. But if they "have this treasure in earthen vessels," if they are men of like passions with other men, they will be influenced, in this direction or that, more or less, in much the same way that other men are influenced. In every relation in life, where sacrifice is necessary, close, heart-felt interest is secured by means happily suited to produce such result. The best of men feel the need of being specially stirred and warmed, of having their responsibility brought home to them, and of having the sense of that responsibility made lively; not because they are depraved or recreant to duty, or mean to be forgetful, but because they are human. In a parish, the vestry feel most keenly the responsibility of providing for its support. This is because they meet, consider, discuss, and devise ways and means for its support. They thus realize the responsibility which is thrown upon them. But what is done that the parochial clergy shall take this great work to heart, and feel compelled to devise ways and means of securing its accomplishment? The pastor, alone in his parish, is absorbed in the work before him. In the county-meeting or convocation, all attention is given to local missions; in the Diocesan Convention, not Domestic or Foreign, but Diocesan Missions are considered and discussed; in the General Convention we do not find the parochial clergy. The same is true of the Board of Missions. Each body has its delegates, necessarily few in number. Here the fire burns; here hearts are warmed; here the field is viewed and explored; here the mighty interests involved are considered under the warmth of an almost present inspiration. These few delegates go back to their respective fields, here and there, with hearts full of zeal and minds fully alive to the responsibility which is resting upon them. But as related to the Church at large, its clergy and laity, the fire has been lighted only *on the top*. I repeat, it is not enough to say the parochial clergy *ought* to feel this interest; that their superior opportunities for learning the facts of the case, and their education as Christian ministers, ought to secure this result. The wonder is, that the Church has done as well as it has. What we want is, that these fires shall be kindled in various localities by appointed and periodical gatherings of the clergy, in which the subject of General Missions, the going out into all the world to preach the Gospel to every creature, shall be squarely faced, duly considered, and earnestly discussed. It does not kindle a fire within us which lasts very long to hear or read about the enthusiasm of others, so frail are we in memory, fickle in will and purpose, and inapt to retain merely mental impressions. We want the presence of the Spirit of God in our own hearts, by taking sweet counsel together, and by united prayer. We want a sense of responsibility, not vague, though diffused, not altogether of that sort which is forced upon us from without, but which is *quickened within us*. As well may the husbandman who, in the time of sowing, withholds his hand, look for a harvest in the Autumn, as may we, as a Church, not using fitting means to effect the result, look for a wide-spread, burning missionary zeal.

The same law seems to me to be requisite for the end proposed, when the parochial

clergy seek to extend to their respective congregations the spirit thus enkindled in themselves. Some means must be devised by which the importance of the subject can be brought home to the hearts of the people, in ways known in other relations in life to be influential. On political questions the land is ablaze with interest, Men talk together, they meet, and discuss, and endeavor to understand the issues brought before them. Every man is a voter. But what opportunity do we give to our laymen to become interested in the missionary work? The moment we take hold of *religious* business, are we absolved from the known laws of procedure necessary to success? Then, when we set those laws at defiance, are we to complain of the dullness and deadness of the Church upon the subject? What right have we to lift the affairs, the *business*, if you please, of religion out of the category of things to be dealt with according to the well-known laws of common sense? We give *the people* far less opportunity for becoming, by any sort of natural or adequate process, interested practically and vitally in our missionary work than we give to the parochial clergy. We are content to work down upon them; we keep on lighting our fire *on the top*. Now, I believe in "*exhorting one another*," and so much the more as we "see the day approaching." I believe in kind working with kind, laymen with laymen, young men with young men, and mothers with mothers. The people have extraordinary influence, if they can only get at each other, in "*provoking one another to love and good works*." Preaching the Word is an ordinance of God, whose value can be hardly over-estimated, but the heart of many a man has been made to burn within him by a quiet word, warmed by earnest conviction, dropped by a Christian companion and friend, as they have been walking or sitting, who has many a year braced himself successfully against the earnest words of the preacher. Christ became like unto us, sin only excepted, that He might walk with us, and work among us, and that our hearts might "burn within us" as He should *talk with us by the way*. There are, here and there, high-toned laymen, (what would become of us, with our present methods, if there were not?) who, at but a hint of an existing necessity, make liberal responses to missionary calls. But I am speaking of the great body of the people, who cannot be moved to have a continuous interest, an abiding sense of responsibility, independently of the use of means suited, according to well established laws, to the awakening and maintaining of such interest. They are men as well as Christians. There ought to be missionary meetings, in whose deliberations laymen participate, not only largely multiplied throughout the Church, but also entering into Church activities and Church life in every parish. This will lead to prayer, this will lead to a realization of the gift of God to the soul of each one of us. Though a layman, under our habits of conservatism, regard for good taste, &c., may not feel at liberty to give free expression to what God vouchsafes to give him of "*comfort of the Holy Ghost*," "*of joy and peace in believing*," to speak of the statutes of the Lord as being "*sweeter*" to him than "*honey and the honey-comb*," "*of tasting the Good Word of the Lord*," and that "*the Lord is gracious*," still he may venture, as he is moved, to express his sense of God's goodness to him in soul and body, his *experience*, if you please, at least in the words of inspiration, in language abounding in

the Psalms of David and the Epistles of St. Paul. Our Holy Faith being thus commended, not merely by here and there an overworked, anxious, unrejoicing pastor, but also from mouth to mouth, from heart to heart, wherever the Spirit of God has made hearts leap for joy,—O! *this* would give a mighty impulse to that blessed work, which being done, we can so well conserve, but which we are very slowly putting forward. So long as we are content timidly to *hint* at these things, while we almost unanimously shrink from realizing them, we must be content to be strong only in great centres of civilization, where our conservatism suits the taste of the cultivated and refined; but it will continue to be ours to see others outstripping us almost *everywhere else*. Missionary success, and the creating of missionary zeal, like everything else, must bow to inevitable laws. Those who observe them, though they have touched but the hem of our Lord's garment, will have success. Partial and incomplete systems will spread far and wide, while the *whole truth*, however nicely adjusted, systematized, and well balanced, will *stay at home*. One of the most hopeful signs in the Church is, that the sphere of lay activities is being constantly enlarged. It has been too narrow, and regarded with too much jealousy. Work which laymen will gladly do, and for the doing of which they will be made better, has been heaped upon the pastor. He has not been able to give himself "continually to prayer and the ministry of the Word;" hence the spiritual interests of the Church have necessarily suffered. With such resources as we have in our body of laymen, it surely is the harbinger of a glorious day for the Church that the work which the laity may do is being brought more and more in the foreground. Water, chosen for Baptism, is an element which is universal. As far as the element is concerned, Baptism can transpire the world over. The lay element touches everywhere around the whole circle, everywhere on the verge of heathenism, all along the line which marks the advancing tide of Christian civilization. It touches at multitudinous points. When water is set in motion from a given centre, particle impinges against particle. When fire spreads over the prairie or the wilderness, it goes through each tree to the next, each leaf to the next, each blade of grass to the next. So, I say, wherever there are believers in the Lord Jesus, there the knowledge of Him is to be manifested to the next. Never, it seems to me, until we thus regard every baptized Christian as an active, laboring, outspoken forerunner of an oncoming ministry, will it come to pass that "the earth shall be full of the knowledge of the Lord, even as the waters cover the sea."

Such missionary gatherings for discussion and prayer in every congregation, in which the laity shall actively participate, would insure the obtaining and communicating of *information* respecting the General Missionary Work of the Church. Upon this necessity all are agreed, and much has been said. The bases of all discussion must be the information presented. For this the pastor is responsible. Those who have gone before as pioneers are from the ranks of the clergy; they are his brethren; they have been by his side in the college and the seminary; they have kneeled with him at the Altar; he has been among the last to take them by the hand at their leave-taking; he is, providentially, their organ of communication with the people respecting

their work and their wants. Information coming in such a way will be certain to awaken interest and to inspire zeal. It will be apt to be given in a manner evincing solicitude *in the heart of the pastor*, a point the importance of which can hardly be overstated. From this will grow, what is needed, *special interest in a given field*. I know that we must "sow beside all waters." But our poor nature needs help. We must, in a measure, defer to its weaknesses. Let each parish fix its eye upon the field of some Missionary Bishop, and make a point of it to study up that field. Let information be specially sought and specially afforded, and the result cannot be questioned. Why may not our Missionary Bishops, who have forsaken all to do this work, for which the whole Church has an original responsibility equally with themselves, call at once upon parishes to make definite election of their field thus provided with overseers in their name and behalf? Were this done and realized, we should not have occasion to complain of a want of zeal and practical interest in our missionary work. Distant fields would be brought very near to us. The full, beating heart of the Church would not suffer the extremities of the body to become benumbed with cold. It would give forth of its own fulness and life, according as need should arise. I would have this information specially directed and sent to those who are sustaining the work. The sense of responsibility should be so definite, that payments for these specific objects should be made by parishes with as much regularity and be as confidently relied upon as the salary of a clergyman is paid in a well-ordered parish.

Certain it is that something must be done to relieve the minds of our noble laborers in the field of uncertainty, as far as it is possible to do so. If true men, those who are among the best we have, consent to go for us, and in the name of the whole Church, let that confidence be theirs which belongs to a Great Church. The officers of the United States Government, the world over, feel everywhere strong in the consciousness that they have a great government at their backs. Our Missionary Bishops, Presbyters, and Deacons are entitled to the same confidence, as related to the great and wealthy Church which has sent them out. Let them have that confidence, and let them not be disappointed therein. Having it, they may be able to bear the double work which we give them to do, that in their own proper field, and that of keeping alive the zeal of the Church in their behalf. I believe that the laity are ready to become the rock on which this confidence may be builded. When Joshua entered the promised land, he required the Reubenites, the Gadites, and the half tribe of Manasseh, who were to return and abide on that side of Jordan toward the sun-rising, first to go over with their brethren to fight their battles, to drive out the heathen, and to see their brethren established. So Christian laymen, fellow members in the family of the Lord, whose mission it is to take possession of the land and to set up His tabernacles everywhere, before entering upon abiding places for themselves, are first to provide that the battles of the Lord shall be fought. First of all, they are Christians, and they have a duty to perform towards Him whose are to become the kingdoms of this world, and who has caused it to be recorded of Himself, "As I live, saith the Lord, every knee shall bow to me, *every tongue shall swear.*" No plan can be good which does not con-

template the embracing of every Communicant in each parish, and every child in the Sunday-school. A Christian without the missionary spirit is a poor Christian indeed. And how can we have the fruit-bearing trees, if they are not first started in the nursery?

Then, it seems to me, it ought to be a plan which, in its main features at least, will hold out, be as good and effective, if properly worked, to-morrow as to-day. We depend too much upon spasmodic efforts, not provided for. What we are to do ought to be relied upon for each recurring season, as much so as the special services of Lent, which the Church has not left to the caprice of present inclination.

Still, in the next place, we are by no means to have that spirit which demands to *see to the end* before it will begin a good work or adopt a plan. Christian prudence is good, but faith is better. Such a spirit as this would render all missionary zeal impossible. We should wish actually to finish the work before us, and make it perfect, before starting another. One of the greatest temptations which we have lies in the imperfect state of each present work. It is always looming up as a dark object, between ourselves and other and distant fields white to the harvest. We live in the midst of multitudes who have not yet been reached. But if we are to *wait* in any one place until the work is perfectly done therein, Church extension would be at an end. From the beginning, Churches have been dropped as seed into the ground. The Great Sower has passed on in the persons of His commissioned representatives, not waiting for *any* one seed to bring forth its fruit unto perfection, before dropping another and another. As in our stated parochial work, baptisms rapidly succeed each other, irrespective of the immaturity or unsatisfactory attainments of those who have already been made subjects of that holy ordinance, so must the Church, as she has ever done, move on over new fields, fulfilling the Master's great commission. Our "eyes" may "gush out with water" because even Christian men and women, in the midst of all the blessings of Christian light and knowledge, keep not the law of the Lord, yet the Church has a witness to bear in the "next towns." Thus has the Church, beginning at Jerusalem, *strayed on*, like the strawberry vine, and from each inrooting has thrown out new tendrils until it has reached and planted itself in the place whereon we are standing to-night. St. Paul did not wait to see his work brought to perfection in any one place. We believe that he went to the "islands westward in the sea" hastening to bind our holy faith around a people in whom should be welded together Briton, Roman, Saxon, Dane, and Norman; a people to become mighty for aggression, and whose efficiency in propagating the gospel has been great. How little, humanly speaking, St. Paul saw to the end of any work which he began, we, in our day and generation well enough know. Perfection does not come to standing waters. Christian reservoirs contain but to dispense. Nay, these waters of life remain pure only as they are running streams.

Whatever else it is, the plan adopted must be *one's own*, fitted to all the circumstances of the case which the watchful eye of a pastor can detect and provide for.

Fertility of resource, ingenuity in device and skill in adaptation, betoken an interested mind. They give an earnest of a determination to absorb and make available every element of success. How long shall it be said that, in these, "the children of this world are, in their generation, wiser than the children of light?" When shall we cease to be afraid of the bugbear of breaking away from stereotyped modes of doing, which have been fastened upon us without the shadow of authority, yet the observance of which has come to be considered as of the essence of good Churchmanship? God forbid that I should say one slighting word of handing down that which must be sacredly preserved and "committed to faithful men," even from generation to generation. But if we have made over too much of this feature of our Holy Religion to things necessarily variable, if we have made the bundle too large to be proper to carry along with us, let us cut the string and see what things we had better leave out. There is a true tradition, and there are traditions which "make the word of God to be of none effect." I believe that the perpetuating of types of Churchmanship, high or low or broad, (some of which forget nothing and learn nothing, while some refuse to restore anything inadvertently dropped in the past, and others yet decline to receive any hints from the present,) is poor business. In rightly dividing the word of truth as exigencies arise and dangers change their form, each, in its turn, may possibly yield something fitted to the work to be done. St. Paul became "all things to all men" in a sense which would now make havoc with *fixed* types of Churchmanship. I believe that the oftener we break up these *types* and set them over again, the more certain shall we be of fresh, pungent, telling issues in our words and deeds, the more surely shall we prove the Church to be living and Catholic. What a hint we receive in Gospel succeeding to Gospel, each to meet its purpose as occasion was given, until the divine and human in the one Person of our blessed Lord, in their several phases and on four sides, were manifested and guarded. In the same spirit did Epistle succeed to Epistle. Strike from the book of the Acts all that is there recorded of what was to be done, then and there, and how to do it, and what would we have left? The Holy Gospels are one continuous record of sharp collisions between our blessed Lord and traditionary *types* too long maintained in the Jewish Church. So sharp collision now occurs between any one type of Churchmanship, *maintained as such* within the Church, and texts of Holy Writ constantly recurring, as we read the Word of God; not only does each type collide with many texts, which fit it awkwardly and must in some way be disposed of, but what is to become of the present action of the Spirit of God in answer to prayer? "Direct, control, suggest;" "Mercifully grant that thy Holy Spirit may, in all things, direct and rule our hearts;" "that we may perceive and know what things we ought to do," are petitions which represent many others in the Prayer-book. No matter what answer God is pleased to give, no matter what is transpiring around us of depravity and sin, must I always run and hide myself under some type of Churchmanship, some way of doing things which has been inherited from some generation which had its

own dangers and duties, and its own ways of meeting them? A living Church is handed down to meet existing duties by whatever modes and in whatever ways they must be met *to be discharged*. Ever shifting and extraordinary are the exigencies which are coming upon us. We are constantly needing fresh adaptation. While the Faith and the Creeds cannot change, modes and ways of doing must vary as exigencies call for variation. We hold fast to the divine deposit given us from the past. But shall we also cling to the modes of doing, which have had their day and done their work, it may be full well? It is my conviction that if we shall do so, we shall find ourselves in the mighty sweep of current life left high and dry, not wanted, without vocation, unequal to the work to be done. When we turn to our present work, we are not to carry over the habit of mind which makes us firm in things fundamental and unchangeable, beyond its proper limit, even to the petrification of things variable. In one sense we must hold fast; in another, we must change with the character of the work to be done. In one sense we must be firm in maintaining, in another, fruitful in devising.

This leads me to speak, lastly, of another, though negative, requisite for maintaining a zeal once awakened. I mean the *avoidance of self-gratulation*. It is an evil as poisonous as it is subtle in all the possible relations of Christian work. In the midst of a sectism which has carried the law of variableness down into things fundamental, a pious gratitude to Almighty God that, by His bounty, we "have a goodly heritage," is unavoidable in the mind of any devout Churchman. None the less, however, do I pray, God help us as a Church! We are in that Church because we believe it to be Catholic and Apostolic. But I have not read the warnings of the book of the Revelations of St. John the Divine to the Churches of Asia aright, if it be not a fearful thing for an Apostolic Church to be neither cold nor hot. Self-gratulation upon our apostolicity as a Church, will, we all well know, at the last prove a poor consolation, if so be we have not done the Master's work. Let the words, "We have eaten and drunk in Thy presence and thou hast taught in our streets," and the reply thereto, "I know you not whence you are, depart from me," ring in our ears until we are brought very low in contrition and shame at our grievous short-comings, and that, too, in a day in which there is every indication that "the right hand of the Lord" will bring "mighty things to pass." Let us not forget that even the *manna from Heaven* not used at the time for, and in which it was given to be used, "bred worms and stank." But whatever comes of what ye do—even if God of His great mercy opens our eyes, warms our hearts, and gives us "grace and power faithfully" to do those things which, by the gift of His Holy Spirit, He enables us to "perceive and know" to be things which we "ought to do,"—let us say "we are unprofitable servants; we have done that which it was our duty to do." If, after one has planted and another has watered, it shall please God to give the increase, may we, as a Church, have grace given us ever and heartily to say, "Not unto us, oh, Lord, not unto us, but unto Thy name give the praise, for Thy loving mercy and for Thy truth's sake."

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

MARCH, 1867.

FOREIGN MISSIONARY BOXES.

IN days like these, when the demands upon us to enlarge our efforts in sending the gospel to the heathen are so urgent and pressing, and the means afforded are so inadequate, it becomes us to tax our powers to the utmost in devising ways and inventing plans by which to enlarge the contributions of our people to Foreign Missions.

WE MUST ENLARGE OUR WORK.—We must send more Missionaries to the heathen. We ought to have more than twice the number in each of our Foreign fields, and as these fields open wider and wider as the work progresses, we ought so to increase the number of laborers that they should be able to go in and possess the land that the Lord gives to them. Instead of this, however, we have such a small number of laborers in each field, and do our missionary work on so small a scale, that they labor to a great disadvantage oftentimes on this account. We need to carry on our Missionary work on a much larger scale; but before this can be done, we must induce the people to give on a larger scale. How can this be done? We have our annual contributions, our monthly contributions, and our Five-cent gatherers, and yet the aggregate falls far short of what we need, and must have, if we expect to be mentioned in the same century in our work among the heathen with other religious bodies no more able than we.

May we not have still another scheme by which to increase the contributions to Foreign Missions? We certainly need to open every possible channel, to draw from every possible resource, and bring into play every possible engine of power for the promotion of the cause; and even then, we shall have scarcely begun to compass the great work which God imposes upon us in this day of privilege and responsibility.

For some time we have had in mind a plan by which we believed

the contributions to Foreign Missions throughout the church might be greatly enlarged, and the time has come when the experiment of working it should at least be tried—it is that of FOREIGN MISSIONARY BOXES. Of course the idea is not a new one, for the plan has been in operation for many years in other countries, and in a few instances in our own. This is all the better, for knowing that it has already proved a success elsewhere, gives us more confidence that it can be made a success here. The Wesleyan Missionary Society, of England, have worked this plan with great success. It is one of the ways in which they raise such immense sums of money for Foreign Missions. They have their Missionary Societies and Missionary Boxes. Sometimes a box for a school; sometimes one for each class. And not only these, but they further interest the children in the following way, as described by a writer upon this subject: “Our children do not, however, content themselves with what they do in the Sabbath-schools. Few Christian families are there, having an intense love for missions, which have not their missionary-box, in which are placed the profits arising from ‘missionary’ pear, apple, and plum trees; money given for sacks returned; small deductions from bills; traveller’s contributions, and divers other moneys, the loss of which no one feels, the entire gain of which considerably augments the missionary income.” With these agencies, combined with others, they enlist the interest of all classes and ages, and raise the immense sum of *seven hundred thousand dollars* annually. And in 1864, being a jubilee year, they doubled this amount!

Now we should be glad to have school missionary boxes and class missionary boxes, but what we want especially to establish as an institution all over the land is, the FAMILY MISSIONARY BOX. It would not only be the means of gathering much for the Lord’s treasury that would otherwise not be gathered, but would also tend to cultivate the missionary spirit in the children, which is very desirable.

It would stand before them as a constant reminder of duty—the constant presence of the Lord’s treasury in their midst. It would not only be the receptacle of weekly contributions, but from time to time of THANK-OFFERINGS to the Lord for special mercies. The following, from an English writer, beautifully illustrates this idea:

“A Church Missionary Association was established about twelve months ago in a village of a midland county, by the zealous clergyman of the parish, where most of the inhabitants were poor. A kind *Christian layman* undertook the office of Treasurer. After the introduction of the subject, by means of sermons and a meeting, a number of boxes were distributed among the people, and at the close of the financial year

more than eight pounds was received from this source alone. It had frequently been impressed upon the minds of his parishioners, by the pastor, that continual thank-offerings were due to the giver of all good from every true Christian; and that, at every remembrance of the divine mercy, a small acknowledgment might be made in the shape of an offering to the Church Missionary Society. Thus uninterrupted health, prosperity in business, success in any undertaking, might be marked by a secret contribution in aid of the work of God. But what chiefly interested the writer, who lately attended the first anniversary meeting, was the secret manner in which all this was done. Each box had been lettered A, B, C, D, &c., and a private memorandum kept by the Secretary to remind him of the name of the person to whom such a box had been entrusted. So, at the annual meeting, instead of openly proclaiming the names of the holders of missionary boxes, with the amounts collected by each, the Secretary read out only, 'Thank-offering box A, so much; Thank-offering box B, so much.' Thus every collector knew when his or her contributions were referred to. No room was left for envy at another's success, and no place given for any unkind remarks upon the comparative poverty of another's offering. None need know how much his neighbor had contributed. It ought to be added, that seldom, if ever, has the writer known any missionary boxes to yield so rich a harvest, on the average, as these at the village meeting referred to. One box alone, the receptacle of the thank-offerings of a poor old man, who had nothing to live upon but his parish pay, contained more than seven shillings. Oh, if a poor old Christian, in such a situation, could find so many mercies to acknowledge, should not his zeal provoke very many who have far larger means and greater opportunities?"

But not only has the plan of Missionary boxes been found successful in other countries, but it has also been tried, with similar success, in this country in a few instances. A brother clergyman in one of our western dioceses adopted this mode, and by it the parish, which was among the smallest contributors to missions, became in a short time one of the largest contributors in the diocese. He has kindly furnished us with an account of his plan as follows:

"The plan is an iron box, with one key for all, and that in the hands of the Rector. Box numbered. Each family who promised to give *something* received a box. One of the children was appointed to carry the box around the family once a week at least. Once every quarter I emptied the boxes, and reported the result at the quarterly missionary meeting. In doing this I named only the *number* of the box. The war broke up this the most successful of all efforts."

One of the leading men of his church owned a foundry, and it was thus convenient to have the boxes of cast iron. In other places it might be more convenient to have them made of wood, either of black-walnut or white wood stained, with a lock and key, and a long slim aperture in the lid or top in which to drop the money.

The box should be placed in the *family room*—not in the parlor unless it is commonly used—but in the sitting-room, library, or bed-room, where it will be constantly seen.

Where the system is adopted by parishes, the boxes can be marked A B C, &c., or numbered 1 2 3, &c., and the monthly or quarterly remittances sent through the Rector, or Superintendent, or President of the Missionary Society, or the chief manager of the Missionary boxes, who can be a lady if necessary. Where single boxes are established in families, remittances can be sent either to James S. Aspinwall, 86 William Street, New York, or to Rev. H. H. Morrell, or Rev. S. D. Denison, D.D., 19 Bible House, New York. We should be glad to keep a list of Missionary boxes, and hope to receive word from many, and we will enter the name or number in a book under the head of the FOREIGN MISSIONARY BOX ASSOCIATION.

Where persons desire it, we could have them made here and furnish them with the boxes at cost price; but it will, no doubt, generally be found the cheapest and most convenient to have them made at home, as any cabinet-maker or carpenter can make them by the dozen at a small expense.

It may be objected that it is not well to attempt to introduce a new system of missionary collections when we already have one, the FIVE-CENT SYSTEM, that, in many places, is found to work successfully.

Answer.—It is not intended that the system of Missionary boxes should supersede or be substituted in the place of the Five-cent system. Where that system is established, and working successfully, we would not propose to introduce the box system. But there are many parishes that are not disposed to try the Five-cent system. They may be disposed to try the system of family missionary boxes. There must be freedom allowed in the choice of modes in the work of raising missionary money. Some find one plan to succeed best, some another. Let us try every plan and all plans if, by so doing, we can enlist all in the work of collecting money to send the gospel to the heathen. We should like to see the FAMILY FOREIGN MISSIONARY BOX become an institution widely established in the church, if for nothing else than to enlist the interest of the children, and cultivate in them the missionary spirit. And here we must address the remainder of what we have to say at present upon this subject directly to the children.

A FEW WORDS TO THE CHILDREN

ABOUT

Missionary Boxes.

DEAR CHILDREN: I want to say a few words to you about Missionary Boxes. I will tell you *why we want them, and how to get them, and what to do with them*, and then I will tell you a beautiful little story of a little girl's missionary box. WHY DO WE WANT THEM? Because we want every little boy and girl to save a part of their money to send missionaries to the heathen. There are thousands of poor heathen children who haven't any Sunday-school to go to, and never heard about Jesus the Good Shepherd, and about God and heaven. We have sent a few missionaries to them, but we want to send ever so many more, and it takes a good deal of money to send them so many thousand miles away across the great ocean. I think if all the children in this country would have a missionary box, we could get a good deal more money than we do, and then we could send a good many more missionaries to the heathen children, to teach them about God and the Saviour, so that they too can sing in their far-off land—

“Jesus loves me, this I know,
For the Bible tells me so.”

And this is the reason why we want the missionary boxes.

HOW CAN YOU GET THEM?

Ask your parents to get one for you, and if they forget it ask them again, and keep asking, and by and by you will get it. I know a little boy, not quite five years old, who asked his father to get him a missionary box at the beginning of this year. His father promised him he would, but was very busy and kept forgetting it; and every evening when he would come home, the first thing the little fellow would ask, as he came running to meet him, was: “Papa, did you bring my missionary box?” And he would look sadly disappointed when the father would say, “No, I forgot it again;” until, finally, he made it a special business one day

to procure one, and took it home to the great delight of the little boy, in which delight his little sisters seemed also to share.

And this is the way to get a missionary box.

Next—WHAT WILL YOU DO WITH IT?

Set it on the mantelpiece of the sitting-room or bed-room, and every time you get any money remember the poor heathen, and put *some* of it into the box. And every Sunday morning *pass it round* to every member of the family, and see that each one puts in something. In this way you will get quite a little sum every month, which, added to a great many other little sums, will make a big sum, and help us to send more missionaries to the heathen.

Just the other day we received quite a nice little sum from some children who had a missionary box, and they had earned the money by learning hymns and verses. So it was their own money they gave, and that was all the better. But I must tell you a little more about the little boy's missionary box that I spoke of. He had been promised that it should be opened on the first day of February. The day was looked forward to with almost as much interest as if it had been his birthday. On the morning of the first day of February, bright and early, the little boy climbed into his father's bed, and commenced kissing him till he woke up, and then said: "Papa, will you open my missionary box?" He couldn't even wait to be dressed; so the box was opened, and its contents poured out on the bed on which he and his little sisters had tumbled themselves, and, with eyes sparkling with delight, as they recognized their own little pieces of money, they would shout: "There! I put that in!" until the money was all counted, and it was found to be a dollar and fifty cents for the month—considerably more than was expected they would find in it.

And this is what we want you to do with it: to collect all the money you can, and put in it, from your brothers and sisters and father and mother and uncles and aunts, and everybody that will give you anything to put in your missionary box. The bees are very little things, and yet they go buzzing round and gathering honey from every flower—just a little from each one—and in the course of time they fill a large hive full of nice sweet honey. But the Bible says that Religion is sweeter than

honey, so that the money gathered in the missionary boxes is sweeter to the Lord than honey is to us, because it goes to send the true religion to the heathen. And now I will tell you the beautiful story of a little girl's missionary box. The other day, one of our good pastors of a neighboring city brought us a little box, which seemed to be nearly full of money. "This little box," said he, "belonged to a little girl, a member of the infant class in my Sunday school, only five years old, who died last October. Ever since she has been old enough to take an interest in anything, she has seemed to take a great interest in the missionaries to the heathen. When she was only four years old she got this little box, and all the money she could get she would put into it for the heathen. Sometimes her parents' friends, in visiting the house, would give her something to put into it. It was only a common paper box, without a lock, so that the lid could easily be taken off; but nothing could ever induce her to take any money out of that little box, for candy or anything else, but it was all kept sacredly for the poor heathen, except on Sundays, when she always took five cents from it to the Sunday-school. Last October this little girl was taken sick and died. Her parents took the little missionary box to their pastor, telling him to take it and count the money in it—for they could not—and have it sent to the object for which it had been saved." So we counted the money, and found nearly NINETEEN DOLLARS in that little box! What a work for a little child only five years old to do for Jesus! And, although her little hands are folded and her little voice is hushed in death, yet what a beautiful example she has left of what a child can do in gathering money to send the Gospel to the heathen!

The good pastor told the children of his Sunday school, that if they had all been as earnest and faithful in gathering missionary money as this little girl had been, who had now gone to be with Jesus in heaven, they would have had TWELVE HUNDRED DOLLARS to give to foreign missions from the Sunday school alone.

The teacher of this little girl has promised to write an account of her and her missionary box for the "Carrier Dove," and you will probably find it in the April number. We hope to hear of a great many missionary boxes, and will tell you all about them in the "Carrier Dove," which is the children's Foreign Missionary paper.

PRAYER ANSWERED.

REASON about it as we will, philosophize as we may, it is certain that the Word of God connects the conversion of the world with a *Church upon her knees*. What wonderful language is that in Isaiah: "Ye that make mention of the Lord, keep not silence and give Him no rest, until He establish and until He make Jerusalem a praise in the earth." How like it is to the teaching of that remarkable parable of the importunate widow spoken of by our Lord in person—a parable upon which we have the apostolic comment that it was spoken to the intent that men should pray and not faint; that they should keep on praying, nor give over until what is prayed for is obtained. And it is evident from the above passage in Isaiah, as well as from other parts of the inspired Word, that this importunity in prayer is to be used not only in behalf of ourselves, that the kingdom of God may be set up more and more in our own hearts, but also that that kingdom may be established in other hearts and in all lands. When our Lord said, "The harvest is plenteous but the laborers are few," he did not add, therefore, I will send more laborers into the harvest, but he commanded *prayer* for an increase of laborers. And when, in answer to prayer, the increase is granted, there must be a like importunity in prayer for a blessing to rest on their labors; and when there has been this earnest, believing, importunate praying, the blessing has, sooner or later, been always granted.

When the English missionaries commenced their labors at the Society Islands, at the end of three years a chapel was built; but it was nearly five years before the missionaries could preach familiarly in the language of the people. Sixteen years rolled away ere a single convert was made. Many changes had taken place in the mission. Several of the company left it. The interest awakened in England at the outset of the mission had died away, and the question was seriously discussed of abandoning the enterprise. The work required was too great a test for the weak and faint-hearted. There was, however, one devoted friend of the mission in England who would listen to no proposition for its discontinuance. This good and earnest man was Haweis. He declared that he would sell his coat from his back rather than that the mission should be given up. He presented the society with two hundred pounds, and then proposed that the friends of the enterprise should observe a day of fasting and prayer. And now mark the result. While the vessel which took out instructions for the missionaries to continue their work was on her outward bound passage, a vessel from Tahiti was homeward bound, freighted with idols which had been given up! The glad news thrilled the hearts of the friends of missions in England and other parts of the world. It was a most memorable event in the history of not only the mission to the South Seas, but of missions in general. While Christians at home were praying, God heard and answered their prayers. These events occurred just half a century ago. What momentous events

have since occurred in the history of missions in the South Seas, and other parts of the heathen world !

At a missionary meeting, held in this city a week or two ago, Bishop Payne made such interesting statements concerning the blessings which had been granted to our African Mission, in answer to special prayer at home, that we desired him to furnish a written account of the same for our columns. In reply, we have received from him the following communication :

PRAYER FOR MISSIONS—ITS NEED AND POWER.

“Brethren pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you. And that we may be delivered from unreasonable and wicked men ; for all men have not faith.—2 Thes. iii: 1, 2. When the Holy Ghost said to the Church at Antioch “Separate me Barnabas and Saul for the work whereunto I have called them,” those eminent Apostles went forth on the first great foreign mission “recommended to the grace of God for the work,” borne on the overflowing tide of love and faith, so abundantly bestowed at this first Christian home. And was not this one *essential* element of their power and success? It was when the Apostles all continued with one accord in prayer and supplication with the women and brethren that the Holy Ghost came down, and gave such effect to Peter’s simple words that *three thousand* were instantly converted. It was when “prayer was made without ceasing of the Church unto God,” for Peter kept in prison, that “the angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side and raised him up saying, “Arise up quickly ; and his chains fell off from his limbs.” And the Apostle delivered, went to the house of Mary where the *Prayer Meeting* was held, and appeared in the midst of the disciples to their astonishment and unspeakable joy.

Has the relation between the prayers of the Church and God’s blessing on its ministers and their work changed since those primitive days? Certain it is that, in the history of the African Mission, we have had two striking illustrations of the efficacy of special prayer in its behalf.

GIFT OF THE SPIRIT IN ANSWER TO SPECIAL PRAYER.

It was about the year 1839, in the infancy of the mission, when much anxiety was felt in its behalf, especially at the Alexandria Seminary, from which the three missionaries then in the field had gone, that special prayer was made continually in its behalf. One missionary sister had fallen ; another was reported to be in poor health. Causes of perplexity had arisen between colonists and missionaries—between natives and the settlers. Would the missionaries succumb to the climate, or fail under manifold trials, and their work cease, as in many other instances in Africa? Would the grace of God sustain them still, aye, and bless them in their labors? For this prayer was made, and not in vain. At Mount Vaughan, our first and then almost only station, there was a school composed partly of colonists and natives, with some employees of the former class. In connection with the ordinary instructions and devotional services, a holy

influence descended and pervaded the school and station. Native boys were found apart in the upper room of the school-house weeping and praying, while colonists came around the missionary to ask, What shall we do to be saved? All seemed to feel the influence of the gracious spirit. Mount Vaughan having as its native name *Nyepeya lu* (the man-healing hill from having been the residence of a native doctor,) now became indeed the health-giving mount; not as once, through greegrees and charms, but where, through faith in Christ, the spirit applied to sinful souls cleansed them from all unrighteousness.

DELIVERANCE FROM PERIL THROUGH SPECIAL PRAYER.

About six years more brought a critical period to the mission. The infant colony had attained sufficient importance to excite the jealousy of the natives around. The mission had spread itself through the Grebo tribe. Idolatry felt its power; many had been baptized. Civilized government and Christianity was in conflict with anarchy and heathenism. Heathenism and anarchy were armed to put down, to blot out the offensive intruders. A general council of the Grebo tribe assembled at Cape Palmas, determined to make an attack upon the colony. All natives, adults and children, were withdrawn from all foreigners. At Cavalla, two hundred men intoxicated with palm wine, entered the mission houses and drove off all the scholars, as well as natives of every kind, from the premises. From a communicant at a station fifteen miles distant, a communication came begging to know where she might retreat, as the *heathen* had determined to drive Christianity from the country.

It was the day after the incidents just referred to that the missionary at Cavalla, and his wife, were sitting on the piazza of their little cottage, about half past nine o'clock in the evening, looking out upon the ocean, burnished in the light of a full-orbed moon, when a large ship made its appearance and borne rapidly before a favoring breeze, anchored just off the house. What could this mean? We retired to our chamber greatly wondering, but not doubting that He who spread out the scene of grandeur and beauty just seen was mindful of us also. Presently a rap was heard at the door, and a Krooman presented himself with a letter. It was from Captain Abbott, a pious man, commanding the United States ship *Decatur*. Commodore Perry, with the frigate *Macedonian* and two sloops-of-war, had just arrived at Cape Palmas. Hearing of our troubles, he had signaled the *Decatur* to keep on to Cavalla (ten miles below) without anchoring. Next morning, after an unsatisfactory parley with the natives, we went on board the *Decatur* and proceeded to Cape Palmas. Here Commodore Perry had landed about eight hundred men, and assembling the native chiefs made them an address, showing how unreasonable their conduct was towards the colony, and commending to their kindly offices the missionaries, as their best friends. Of course, under such circumstances, his address made the deepest impression. The Commodore then proceeded down the coast fifty miles, where he chastised parties who had massacred the crew of the American schooner *Mary Carver*, two years before.

Soon afterwards we returned to our home at Cavalla. More than twenty years have passed since that eventful year, but that was the end of our difficulties with the natives at Cavalla. Since that time, we have felt as secure as in any part of these United States. I have had no more hesitation in leaving my wife there (the only foreigner) than I should have done in New York. At the present moment, as you know, Miss Scott is the only foreigner at the station, and she writes that the natives show her every kindness.

But the remarkable thing to which I wish to call attention is this. When I returned to this country in 1850, and related the above circumstances to the Rev. Dr. Cutler, then Rector of St. Ann's Church, Brooklyn, he informed me *that at the very time they occurred*, he, with the earnest portion of his congregation, were engaged in a Prayer-meeting in his lecture-room; and that they especially remembered the missionaries, beseeching God to be as a wall of fire around *his servants to defend them from evil*, as well as to bless their labors.

What reason have the missionaries to say with Paul to the churches, and what reason have the churches to read "*Brethren pray for us that the Word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not faith?*"

TO THE FIVE-CENT GATHERERS.

DEAR FRIENDS—Never was there greater need of increased means with which to push on our missionary work among the heathen. We must send more missionaries, and yet, if we had them we could not send them for the lack of the means. There are missionaries even now offering themselves, whom we cannot send for the same reason. This ought never to be. We beseech you therefore not for one moment to slacken your efforts, but rather increase them. We look to you to help us. It is a blessed work in which you are engaged. Nothing is unimportant that is done for Christ. We should be glad to have the names of all who are engaged as gatherers, with the names of the receivers also, and we will enter them in a book under the head of the ARMY OF GATHERERS, for the Lord's treasury.

THE BISHOP BURGESS MEMORIAL CHURCH IN HAITI.

WE have received about three thousand four hundred dollars towards the Memorial Church to Bishop BURGESS, in Port-au-Prince, Haiti. We should like to send out the materials early in the spring. We shall need about three thousand dollars more to carry it through. Many thanks to those friends who have already responded so liberally. Are there not many others who desire to have a share in this work? Will they not send their contributions immediately so that no delay may be had in preparing the materials?

THE CARRIER DOVE.

WE would call the attention of our readers to the notice of the *Carrier Dove* given in the present number. It is highly important that the missionary spirit be cultivated in our children that it may grow up with them. This can best be done by furnishing them with missionary literature suited to their capacity.

The *Carrier Dove* is the children's foreign missionary paper. It should be circulated in every Sunday-school in our Church. It has already reached a circulation of twenty-five thousand. It could just as well be fifty thousand. Will not those pastors and superintendents in whose schools it is not taken, send on at once and order a sufficient number of copies to supply their whole school at the terms specified in the notice. No more profitable paper for children can be found for the same price.

"AN EVER-WELCOME VISITOR."

A LADY in renewing her subscription for the SPIRIT OF MISSIONS, adds the following earnest words which deserve a wider circulation than was intended by the writer.

"With a thankful heart I enclose my subscription for the SPIRIT OF MISSIONS for 1867. It is an ever-welcome visitor, and will not let me sleep at my post. Sometimes it fills my heart with joy and thankfulness for the glorious news it brings, and sometimes bows it in shame and sorrow to think *how little* we are doing in the broad fields opened to us, where the poor people still sit in darkness and in 'the shadow of death,' while we as a nation and a church are 'raised to heaven' in point of privilege. I trust we are beginning to realize our high privilege. God grant that we may joyfully meet the responsibility which it devolves upon us."

Would that such thoughts might be awakened in many hearts that our eyes might be opened to the humiliating truth of "how little" indeed we are doing to send the Gospel to the heathen compared with our exalted privileges and multiplied blessings.

TELL IT NOT IN GATH!

"OUR PASTOR DOES NOT APPROVE OF FOREIGN MISSIONS."

Such was the fact declared by an aged layman, in sending us his contribution to Foreign Missions, and such, no doubt, would be the confession in other quarters, if the truth were told. Where parishes are behind in missionary spirit and zeal, in nine cases out of ten, the fault lies with the pastor. If the ability and strength of a parish are not developed in this regard, it is the pastor's fault; and if he does not do all in his power to develop the missionary spirit among his people, he neglects his duty to them, as well as to Christ. For what was the Church organized? Was it only for the strengthening and upbuilding of its members? Was it not also for the evangelization of the world? What was the great command given by the Saviour to His Apostles? Was it "Go ye into your own town and country, &c.," only? No; but "Go ye into

all the world, and preach the Gospel to every creature." He certainly must have "approved" of Foreign Missions.

What was the spirit that actuated St. Paul in leaving friends and converts, who were strongly attached to him, and among whom he could have found "plenty to do?" It was the desire to carry out the Master's command, and preach the Gospel to those who had never heard it. He certainly "approved" of Foreign Missions. How much of the present light and Christian civilization would we be enjoying had the ministers of Christ, in days gone by, "not approved" of Foreign Missions? Five hundred thousand converted heathen are to-day worshipping the true God, delivered from the dark tyranny of Satan by the power of the Gospel of Christ, brought to them through the missionaries of the Cross. Had there been twice the number of missionaries, there would now be twice the number of converted heathen praising God for their deliverance. More than half of the world's population are yet in heathen darkness! If they are ever to be brought to the knowledge of the truth, it must be through the same agency and the same Gospel by which those already converted have been transformed. But "how shall they believe on Him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" says the great Apostle to the Gentiles. And yet there are "pastors" in our Church, ministers of Christ, successors to the Apostles, who "do not approve of Foreign Missions!" We say pastors; we trust there are but few such, and we pray the Lord to have mercy on those few.

Another correspondent throws light on the same subject:

"There is in this region a lamentable deficiency of interest in Foreign Missions, due principally, it seems to me, to the neglect of the whole subject by the rectors of parishes. This month, for the first time since the settlement of our minister, we had a missionary sermon, which I trust may be followed by many others. Who can doubt that if Christian ministers should take the perishing millions into their hearts, God would take them and their efforts into His, and prosper greatly the work of their hands, giving them rich fruit in the more distant fields, as well as in their own parishes."

This is gradually being revealed the real cause of the "lamentable deficiency of interest in Foreign Missions" in some quarters. All that is needed in order that the people shall take an interest in Foreign Missions, is for them to be instructed. Who is to blame, then, if they are not instructed? Is it not those who are set over them in the Lord, and to whom they properly look for such instruction? If the pastors would "TAKE THE PERISHING MILLIONS INTO THEIR HEARTS," it would not be long before we should have a great revival of the missionary spirit among the people.

SNOW-BOUND.

ONLY those who have experienced it can appreciate the annoyance of the traveller in failing to "make connections" when on the way to meet important engagements. Such was our experience not long since when the great snow-storm of the 17th January blocked up the railroads.

The tumult and confusion that prevailed at depots and ferry houses could not be described. The rivers were filled with ice so that it was with great difficulty the ferry-boats could make their way slowly, and sometimes blocked in and carried down some distance before being able to extricate themselves from the ice. At length with their tremendous power they would break through, and with thundering noise, make their way into port, densely packed with people, and staggering like some huge monster under a heavy load. No sooner did they touch the wharf than the black tide of human beings of all ages and descriptions poured itself on shore with a deafening shout as a relief to the pent up anxiety. Then a rush for the cars; but "no trains" met the eye from posters put up. This does not satisfy however, and on surges the crowd till the offices and platforms, and depots are thronged with anxious, disappointed, shivering travellers. We experienced the truth of the saying that, "misery loves company," and of the latter we had plenty. It was Friday night. We had an appointment in a distant city on the following Sunday. It was not encouraging to learn that "six trains were blocked up on the road." All night we waited and the next day in vain. It will be remembered that in a former number we remarked that we found it rather difficult to be in "two places at once." A friend has suggested that on this occasion we seem to have found it difficult to be in "one place at once." At last we were obliged to abandon the attempt, and returned home at a late hour on Saturday, endeavoring to console ourselves with the thought that we had done the best we could, and that it was no doubt in some way all for the best; and meditating upon the passage, "Ice and snow, wind and storm fulfil His word."

TWO ENGLISH BISHOPS FOR CHINA.

THE REV. CHARLES R. ALFORD, for some years Principal of Training College at Highbury, and lately incumbent of Trinity Church, Islington, has been appointed to the long vacant see of Victoria, Hong Kong, and the Rev. W. A. RUSSELL, for fifteen years a missionary in China, is to be consecrated to the new Chinese Bishopric of Ningpo. The former is appointed with particular reference to the spiritual interests of the English communities at the various consular cities of China, and to the oversight of the chaplains, while the latter is appointed more particularly to oversee the native Church and the missionaries. The *exact* character and limit of their jurisdictions has not, however, been as yet announced. The *Colonial Church Chronicle* says:

“It is greatly to be desired that before these consecrations take place, a definite arrangement should be come to, as to jurisdictions and fields of labor, with the sister Church in the United States, over whose Chinese and Japanese Missions, Bishop WILLIAMS has been placed, in succession to Bishop BOONE.”

A CORRECTION.

IN an article in the December number of the SPIRIT OF MISSIONS we used the following language: “The whole of Protestant Christendom sends but one hundred ordained missionaries to China, while Rome has sixteen bishops, three hundred foreign priests, and a host of native propagandists in that empire!” But we have since learned that so rapid has been the increase of Rome’s agents during the last year or two, that there are now *five hundred* instead of three hundred foreign priests in China! The Rev. Mr. BLODGETT, of Peking, one of the oldest of the American missionaries, writes: “The Roman Catholics are making strenuous efforts to gain China and the East. There are five hundred European priests scattered throughout the Chinese Empire, nine in Corea, and twenty in Manchuria, teaching this corrupted system of Christian doctrine. They began their work in the face of danger and death, and are at the present time pressing forward with increasing zeal and prosperity. Generation after generation of these men live and die in China, that they may win the empire to the Papal Church, and their work goes on from century to century. At different times, as their circumstances opened favorably before them, they have brought large reinforcements into the field. On one occasion, Moralis, a Dominican, returned from Europe with twenty-eight additional laborers. Such facts command our attention. We have no wish to blink them. We must look them in the face, let us derive from their consideration what benefit we may. If a corrupted form of Christianity, which does not give the people the Word of God, puts forth such efforts, and obtains such results, what have we a right to expect from a pure Christianity, with an open Bible in the hands of every man who is willing to read? What have we a right to expect from Christians at home in their efforts to convert China, and from the results of missionary labor in China itself?”

OUR ENGRAVINGS.

WE think our friends will not grieve over the change we have commenced in our present number, of printing the engraving on better paper than that on which the letter-press is printed. The change involves considerable additional expense, but, as improvements in the SPIRIT OF MISSIONS are appreciated, and its circulation is rapidly increasing, we have resolved to incur the additional outlay.

MISSIONARY CORRESPONDENCE.

AFRICA.

PRACTICAL WORKING AND RESULTS OF
THE AFRICAN MISSION.

BY THE RT. REV. JOHN PAYNE, D.D.

Is it too much to expect, that ministers of Christ going forth in obedience to His command, to preach the Gospel to every creature, thus engaging in the very work and following in the very footsteps of Apostles, should naturally fall into the Apostolic plan, that is, the true, best plan of conducting missions? For one, I must ever connect inseparably the fulfilment of the promise, "Lo, I am with you always," with the adoption and practical working of *Christ's plan*, to "preach the Gospel to every creature." If the African Mission in its methods and results has conformed to the primitive model, it is, because through grace, from the beginning it has sought to obey in its letter and spirit the primitive command: "preach my Gospel to every creature."

1. "*Preach my Gospel to every creature.*" That is, the truth of Jesus was proclaimed—was so proclaimed as to be gospel—namely, good news, suitable to "every creature" reached. For the heathen there is at first no worship, no home of prayer, no congregation of the faithful, no Church of the living God whom the ministers might address as "dearly beloved brethren." All, all without God in the world."

How should a minister of the Gospel begin with such materials? Just as Paul and Barnabas did at Antioch, in Pisidia, Derbe and Lystra; as the former did at Philippi. He must have a word suited to the wild Lystrians, ready to worship him, and to the quiet Lydia whose heart the Lord opened to receive the things spoken. Thus he must do under a tree, on the sea-shore, in the smoky hut, at the mission house, in his study, to one, two, or to two thousand, as he shall find them. But ever, to be the Gospel, it must be *evag-*

gelion, the well selected word, message for the occasion.

2. But this preaching presently "brings forth fruit as it does in all the world." Until this, there is no prayer among the people. The minister scarce dares pray before the heathen. They know not what prayer is. Once the missionary at Cavalla, kneeling down in a chief's house to pray, caused all the people to rush out at the strange sight! But, anon, some believe. At Cavalla, one Sunday morning, twelve youths and boys were baptized. Now worship begins; a church is planted. Praise and prayer ascend. The baptized Communicants increase from a dozen to thirty-five. A demon man renounces his idols and professes Christ. Many gave up gree-grees and charms to be burned. The poor slave boy, the grey-headed man, the decrepit old woman find a common Saviour.

3. But now light has come, the Christians must let their light shine. They must, as living members, manifest the life of their living Head. Converted children may speak to their parents and induce them to come to church. Catechists may visit, converse with and address their heathen relatives; they teach vernacular schools; the Gospel is preached to twenty-five thousand Greboes. Nor in vain. The demon men lose influence. The people ridicule and will not wear their charms. Cart loads of idols are given to the flames. On a bright Sunday the king of Grahway consigns all his idols to the fire. An old demon man on his death-bed begs the missionary to take away and burn up his worthless idols ere he dies. Another brings all his stock to the sea-shore, is there baptized, after he has thrown his vanities into the sea. A national movement takes place towards Christianity. But the missionary must beware. Constantine's temptation is at hand. Christianity has become popular. Polygamists, liars, adulterers, and even idol-makers

will be baptized if allowed. Wia applies for baptism. He has been a very wicked young man; but he professes to have repented; is under instruction for two months, and then baptized. Immediately he is stricken and dies! It is then reported and known that at the very time of his baptism, he was manufacturing idols. He was a deliberate hypocrite? Men now fear. A revolution takes place. A Christian profession is a holy thing! Let not the wicked assay it, lest he die! Of the rest, dared no man to join God's people hastily.

4. But organization now begins. The pastor meets the adult converts from heathenism every week for catechetical instruction; and the catechists and teachers for prayer and consultation after every Wednesday evening lecture. A female visitor's meeting is held once a week. A missionary meeting once a month. The missionary stations have increased from one to twenty; along two hundred and fifty miles of coast to eighty miles interior; including five Liberian settlements, five native tribes; five hundred communicants have been gathered. There are six Liberian and two native ministers, with twenty catechists and teachers. The Gospel is preached among one hundred thousand people.

Convocation, consisting of members and catechists, foreign, Liberian and native, from five different tribes, meets three times a year, and three days are spent in preaching and speaking of the things pertaining to the kingdom of God. That kingdom has come to "Cape Palmas and parts adjacent.."

A GREAT OBSTACLE IN AFRICA.

BY THE REV. BENJAMIN HARTLEY.

I ONCE thought that the principal reason for the lack of interest in the missionary work, exhibited by very many of our people, was the lack of a true Christian spirit; but I now believe that it arises more from the lack of a definite under-

standing of the people for whom, and the obstacles against which, we have to labor. I am now going to give you a few plain words on what I consider the greatest obstacle in the way of the christianization of heathen Africa, viz.: *Polygamy.*

One of the first questions asked about a stranger is, "Has he a wife?" If you say no, they immediately add "Oh, he be boy yet." If he has one wife, they call him a *poor fellow*, but should he possess three or four, he is looked upon as a gentleman. Strange as it may seem, the women, though in a sort of slavery, being the purchased possession of the husband, join in this idea, and express a far greater willingness to belong to a man with six wives than a man with only one.

This at once discloses to us a very discouraging aspect of affairs; because, where we cannot find a little natural affection between husband and wife, to act upon, we feel that the strong and beautiful simile, with all its instructive lessons and deep consolations, is lost—it can have no effect. I refer to the union of Christ and the Church, and also Christ with his individual followers, compared to the marriage bond.

To give you some idea of the mode of reasoning adopted by these people, as well as to show you how differently they live from all civilized nations, I will tell you of a little conversation I had on this subject with one of the headmen. I had always found him a pleasant man to talk to, and, having pressed upon him many religious truths, to all of which he had given his assent, I urged him strongly to put away all his old heathen customs, and become a Christian. He said, "I have given up my old ways and all my gree-grees, but Bishop PAYNE won't baptise me." "Why not?" I asked. "Because," he replied, "I have more than one wife." "Oh, but you are willing to give up your wives, are you not?" I inquired. His eyes fell to the ground for a few moments, and then, without answering my question,

he laid his hand on me, and said, "Look here; s'pose I have only one wife, and she gets sick, who will cook my chop?" (dinner). I could not but laugh at the serious manner in which this was said, and thought it could very easily be answered. You, doubtless, will think the same; but remember that *everything* has to be done for *every* meal; there is nothing cooked and kept from one meal to another (in *this* part of the country), but before *every* meal the wife has to go and dig her cassada root, or beat out her rice, get her palm oil, grind her pepper, &c., &c., which the husband could never think of doing. I spoke about his friends or neighbors doing it for him, but there came out his fear of witchcraft. Of course, in a country like America, and with our ideas, we can suggest many ways of getting over such a difficulty,

but you cannot get the same into them. He gave me many reasons like the above, which I have forgotten, and then said, "I can give up everything but my wives." The women are the laborers, and seem to be contented with their low position. The men are lazy, and so cling to their "*country fashion*," as they say.

The evils of the system they acknowledge, and pretend to deplore, but never try to improve. In the presence of such a system neither love nor respect can exist, consequently you can imagine how hard it is for the missionary to influence these people, either by his personal character, or by presenting the love of Jesus. Brethren, pray for us; pray that the Holy Spirit will melt these stony hearts, and so "shed abroad a Saviour's love," that such love may be enkindled in their hearts as will bring forth fruit to God's glory.

MISCELLANEOUS.

ST. ANDREW'S CHURCH AND PARSONAGE, RED RIVER, RUPERT'S LAND.

[SEE THE ENGRAVING.]

THE Red River Station is the original station, and St. Andrew's Church is the mother Church of the mission of the Church Missionary Society in the bleak regions of Prince Rupert's Land in North-west America. It was here that, in 1722, at the desire of the Rev. J. WEST, the Society agreed to place a missionary, and from this feeble beginning, the mission has so grown that there are now in Rupert's Land no less than sixteen stations; twelve foreign clergymen, besides the Bishop; six native clergy; twenty-one native teachers; nine hundred and seventy-four regular communicants; twenty-two schools; and seven hundred and twenty scholars. Besides these, many thousands of the native Indians have given up their roving life, are living in a more civilized way, and are more or less under the influence of the Christian reli-

gion. There is now a Training School at St. Andrew's for supplying native ministers and teachers for the whole mission. The preaching at the station is in English, Salteaux, and Cree. The Bible has been translated into the Cree language, and is in the hands of the native converts and others who can read, and a Cree-English dictionary has been published. The Rev. J. P. GARDINER is the missionary at present in charge of St. Andrew's.

THE LAW OF LOVE.

Dig channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if, at any time, thou cease
Such channels to provide,
The very founts of love to thee
Will soon be parched and dried.

For thou must share if thou would'st keep
That good thing from above;
Ceasing to share, you cease to have,
Such is the *Law of Love*.

—Archbishop Trench.

ARCHITECTURAL METAPHORS IN ST. PAUL'S EPISTLES.

That there is a strong tendency to architectural metaphors in St. Paul's Epistles no one will dispute. But it is worth while to notice that this tendency to refer to buildings may be observed not only there, but in his speeches too. Let us call to mind two speeches, uttered in busy centres of population, and in the midst of those who had glorious architectural works every day before their eyes. At Athens how grandly does the Apostle point mentally, if not literally, to the Pantheon and Propylæa and their associated statues on the Acropolis, telling his hearers that God, "seeing that He is Lord of heaven and earth, dwelleth not in *temples made with hands*," and that the Godhead is not "like

unto gold, or silver, or *stone*, graven by art and man's device!" And at Miletus how significantly and strongly does he conclude his address to those who had come from Ephesus, where Diana's temple was the most magnificent and prominent object—"Now, brethren, I commend you to God, and to the word of His grace, which is *able to build you up!*" How or why St. Paul's style had this tendency it is needless to determine. It might be a matter of temperament or of education. He might have a taste for architecture, natural or acquired. That he was a man of fine perceptions and strong social feelings cannot be doubted. And to such men it is natural to enter into the spirit of a great city and its outward expression as given in its buildings.—*Rev. J. S. Howson, D.D.*

SUMMARY OF NEWS.

UNITED STATES.

Five Japanese students are now at Munson Academy in Massachusetts, and another who came with them is now in this city. They are sent to this country by the Prince of Satsuma, one of the most powerful and enlightened of the eighteen princes of Japan. Their object is to acquire a knowledge of our language, and the branches of a scientific and practical education. They expect to remain in this country five or six years, or longer, if necessary, in order to become proficient in the studies which they wish to pursue. Three of them are young men, and the others not far from thirty years of age. They are all connected with the army of the Prince of Satsuma, in which they hold an official rank. Their names are Ashuara, Shimada, Hisamais, Kudo, Ohana, and Yoshida, and they have already acquired some knowledge of our language.

ENGLAND.

Bishop Tozer is now in England seeking to revive interest in the Universities' African Mission. He has with him four

African boys, whom he will leave in England, to be educated for missionary purposes in their own country.

IRELAND.

The islands of Innis-kea, on the north-west coast of Ireland, are said to be inhabited by a population of about four hundred human beings, who speak the Irish language, and retain among them a trace of that government by chiefs which in former times existed in Ireland. The present chief or king of Innis-kea is an intelligent peasant, whose authority is universally acknowledged, and the settlement of all disputes is referred to his decision. Occasionally they have been visited by wandering schoolmasters, but so short and casual have such visits been, that there are not ten individuals who even know the letters of any language. Though nominally Roman Catholics, these islanders have no priest resident among them, and their worship consists in occasional meetings at their chief's house, with visits to a holy well. Here the absence of religion is filled with the open practice of

Pagan idolatry; for, in the south island, a stone idol, called *Neerongi*, has been from time immemorial religiously preserved and worshipped. This god, in appearance, resembles a thick roll of homespun flannel, which arises from a custom of dedicating a material of their dress to it whenever its aid is sought. This is sewed on by an old woman, its priestess, whose peculiar care it is. They pray to it in time of sickness. It is invoked when a storm is desired to dash some helpless ship upon the coast; and again, the exercise of its power is solicited in calming the angry waves to admit of fishing.

FRANCE.

A proposition has been made to the "Universal Israelitish Alliance" to despatch "a thoroughly-qualified teacher" to their co-religionists, who have lately been discovered in the interior of China.

SPAIN.

The Spanish Government has just conceded that Jews, natives of France, dying in Spain, may be interred in Spain. The concession is limited by precautions and formalities which show how hardly it has been wrung from that most bigoted government.

POLAND.

Poland has long been a synonym for wrong and suffering; and while there is little to indicate any change of mind on the part of the wrong-doers, it would seem as if from another quarter better blessings were coming on that land. The British and Foreign Bible Society, after long and unsuccessful endeavors to obtain a footing in Poland, has at last received permission to sell the Bible. A depôt for the sale of the Scriptures has been opened at Warsaw, and, though no public notice had been given, such was the excitement connected with its opening, that on the first day 1,019 copies were sold, producing nearly £50, and during the first week, the purchases amounted to 3,172 copies. People have come for Bibles before six in the morning and after eight at night.

When the stock was out, they have offered a deposit to secure copies from the next package. The issues are chiefly in the Polish and Hebrew languages, the latter being for the Jews, who exist in Poland in large numbers, and are able to read the Word in their own tongue.

SYRIA.

The American colony at Jaffa is discouraged. They have been deceived by their leaders; many have died, others are sick, and they beg for a man-of-war to take them home. Meanwhile the Porte has entered a protest against the whole project of an American colony in Palestine.

CEYLON.

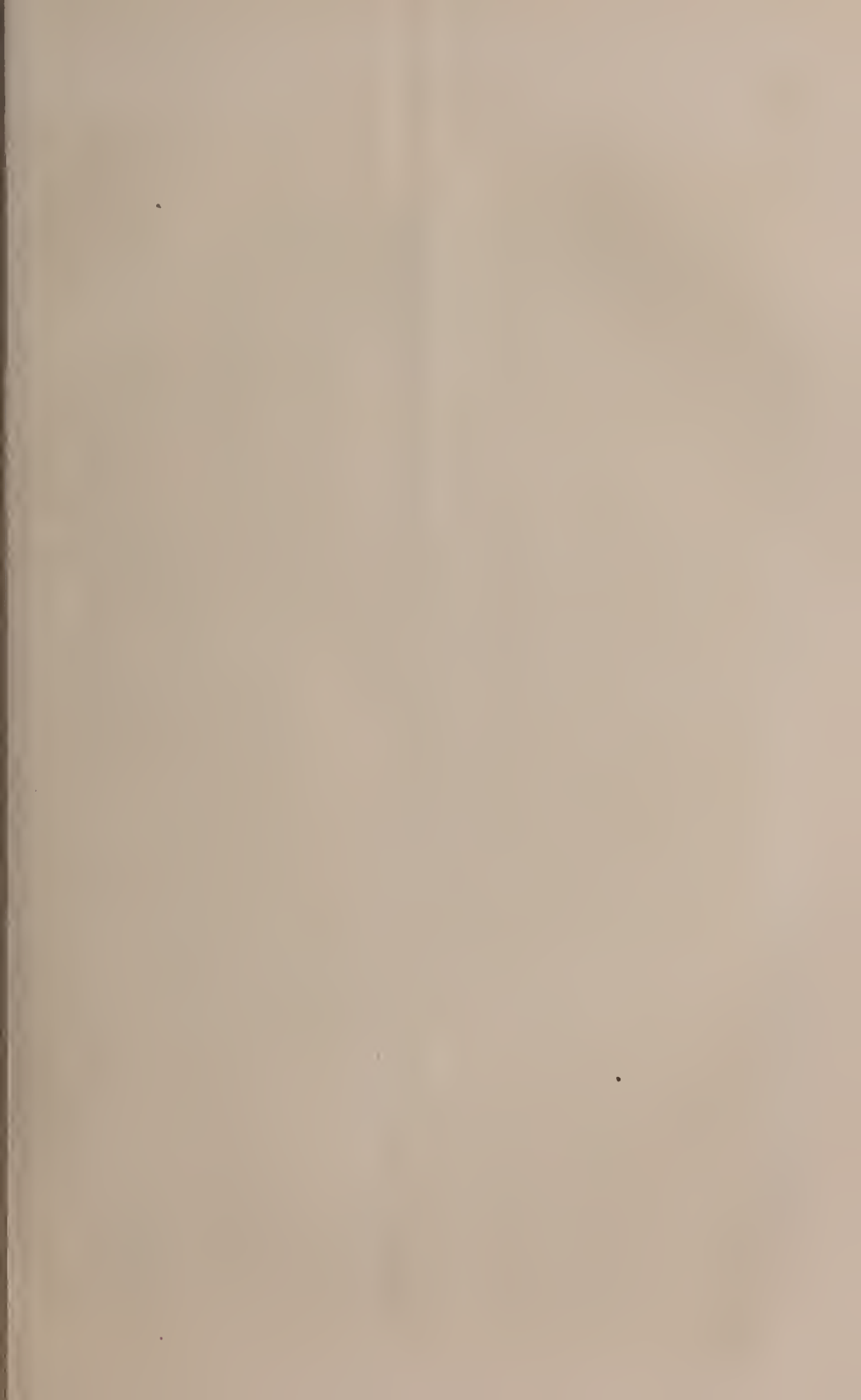
The "Church Missionary Intelligencer" has an interesting account of the Tamil Cooly Mission in Central Ceylon. It is well known, that when the cultivation of coffee, now so widely carried on, was introduced in Ceylon more than forty years ago, the Cingalese would not work at it, and laborers had to be brought over from India. These Tamil Coolies now amount in number to between 250,000 and 300,000. The Church Missionary Society's mission among them, which was begun about ten years ago, is conducted largely by means of native laborers, and the number of Christians connected with it now exceeds 1000.

CHINA.

Some ill-feeling, says the London *Times* correspondent at Shanghai has been created in Pekin by the erection of a temple by the French Missionaries at a spot where it could overlook the Emperor's grounds. They are, however, said to have allayed his annoyance by promising not to raise it sufficiently high to over-top the palace wall.

NEW ZEALAND.

"The Church Missionary Record" says: In conformity with the unanimous judgment of the Bishops and Clergy of New Zealand, the Church Missionary Committee recognize their obligations to





ST. ANDREW'S CHURCH AND PARSONAGE, RED RIVER, RUPERT'S LAND.

continue their Mission in New Zealand until the native church shall have recovered, through God's grace, from its present depressed and disorganized condition. The society cannot hold out any prospect of fresh Missionaries: they will

continue to support those already in the mission, numbering eighteen in all, and will direct their efforts to such measures as appear best calculated for the restoration of the native church.

The Carrier Dove.

We beg leave to call attention to this monthly missionary paper for the young, published by the Foreign Committee.

It contains much missionary intelligence, is beautifully illustrated by engravings, and its articles are carefully written and selected.

In order to give variety to the paper, and also because in some Sunday-schools it is the only one taken, one of the three engravings in each number, and one-third of the reading matter, will be upon topics which are not strictly missionary.

The Committee desire its more extended circulation, not for any direct pecuniary profit (for this the paper does not afford) but for the influence it is calculated to exert in interesting the young to devote their hearts to Christ, and to labor and to pray, and to give for the extension of His kingdom.

We now receive subscriptions for twenty-five thousand copies; but this circulation might be doubled by a little effort on the part of the friends of the paper.

Specimen copies will be sent wherever desired.

TERMS.

| | |
|--|------------------|
| Eight copies to one address, | \$1.00 per annum |
| Copies addressed singly, | 25 " |

Address orders to Rev. S. D. DENISON, D.D., 19 Bible House, New York.

NEW PUBLICATIONS.

CHRISTIANITY AMONG THE NEW ZEALANDERS. By the Right Rev. WILLIAM WILKINS, D.C.L., Bishop of Waiapu. With six illustrations. Seely, Jackson & Halliday, 4 Fleet street, London, 1867. In a subsequent number we will notice at length, in

our editorial columns, this timely and interesting work. Bishop WILLIAMS' account of the recent troubles in New Zealand is the old story of the encroachments and injustice of the dominant race, and resistance thereto on the part of the natives.

LAST JOURNAL OF THE RIGHT REV. GEORGE BURGESS, D.D., Bishop of Maine, from December 27, 1865, to April 20, 1866. With an Introduction by the Right Rev. ALFRED LEE, D.D., Bishop of Delaware. Boston: E. P. Dutton & Co., 1866. The narrative of a cultured and observant mind of a visit to Havana, some of the English West India Islands, and Haiti. In the preface, Bishop LEE says: "The last journal of Bishop BURGESS was not written for publication, but for the gratification of private friends. It is now given to the public, because it is the *last*, and is earnestly called for by a wider circle of friends. To these reasons may be added another. When the disastrous fire, which occurred but a few hours after the Bishop landed in Port au Prince, deprived our missionary of the hall in which he gathered his congregation, he said that when he returned home he would make it his business to see that a church building was provided as speedily as possible. But he was not permitted to return home, and the work which he laid down must be taken up by other hands. It has been proposed that the necessary buildings should be erected by the personal friends of the Bishop, as a memorial of his last work on earth. To these friends it is not possible to make direct application, but it is hoped that this record of the last few months of his life will make a more distinct appeal unnecessary. If each reader who calls himself a friend will, without delay, contribute his share towards the work, another year need not pass away without accomplishing the object which occupied almost his last thoughts on earth. It is proper to add, that if any profit is realized by the publication of the journal, it will be devoted to this object."

SIXTH ANNUAL REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF AMERICA, FOR HEATHEN LANDS.—The receipts of this Society during 1866, were fourteen thousand one hundred and thirty-eight dollars. The Report says, "thirty-four Bible-readers are supported by the Society in different parts of India, China, Turkey, Africa, and Mexico." These Bible-women are earnest Christian converts, each of whom is under the care of a missionary lady, who kindly directs her labors, and transmits to us daily results of their valued visits. The Society has also established an "American Home" in Calcutta, where five of its missionaries reside. These five are superintending twenty-two native teachers, a Bible-reader, who labors with them in one hundred and three zenanas and ten day-schools for girls, in the city of Calcutta and its adjacent villages. The officers of the Society are: *President*, Mrs. T. C. DOREMUS, 56 East 21st Street, New York. *Vice-President*, Mrs. JACOB LE ROY. *Treasurer*, J. E. JOHNSON, Esq. Address, Care BROWN Bros. & Co., 59 Wall Street. *Assistant-Treasurer*, Mrs. J. E. JOHNSON, 108 West 13th Street, New York. *Auditor*, WINTHROP S. GILMAN, Esq., 47 Exchange Place, New York. *Recording Secretary*, Mrs. WM. RANSOM, 150 Second Avenue, New York. *Corresponding Secretary*, Miss S. D. DOREMUS. Address, DOREMUS & NIXON, New York.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from Jan. 10, 1867 to Feb. 1, 1867:—

Maine.

| | | |
|---|--------|----------|
| Calais—St. Anne's..... | \$3 35 | |
| Gardiner—Christ, for Bishop Burgess' Memorial Church, Hayti, \$247; Do., for same object, \$20..... | 267 00 | \$270 35 |

Vermont.

| | | |
|--------------------------------|-------|-------|
| Brattleboro—St. Michael's..... | 10 00 | |
| Rutland—Trinity..... | 18 10 | 28 00 |

Massachusetts.

| | | |
|---|---------|---------|
| Boston—Emmanuel, for Africa, \$100; China, \$200; general, \$140..... | 440 00 | |
| “ Trinity, Ladies, \$75; S. S., \$152.60..... | 227 60 | |
| Brookline—St. Paul's, Amos Lawrence, Esq..... | 1000 00 | |
| Hanover—St. Andrew's Miss'y Association, \$85.70; for instruction of degraded females, China, \$10..... | 95 70 | |
| Jamaica Plains—St. Johns, per Amer. Ch. Miss. Soc'y..... | 100 00 | |
| Lawrence—Grace, for Africa..... | 42 46 | |
| Lowell—St. John's..... | 12 48 | |
| Salem—St. Peter's, for Africa..... | 25 00 | |
| Taunton—St. Thomas..... | 25 60 | 1968 84 |

Rhode Island.

| | | |
|---------------------------|--------|--------|
| Burrillville—Calvary..... | 3 00 | |
| Lonsdale—Christ..... | 100 05 | |
| “ Sarah Angell..... | 4 00 | |
| Providence—*..... | | |
| Warren—St. Mark's..... | 26 00 | 183 06 |

Connecticut.

| | | |
|---|--------|---------|
| Bethel—St. Thomas'..... | 25 00 | |
| Bridgeport—“M”..... | 5 00 | |
| Hartford—Christ, \$55.15; Sewing Society, for China, \$35; for Africa, \$25; a member, \$10..... | 125 15 | |
| “ St. John's, “C”..... | 5 00 | |
| “ Mr. E. P. Shields, for Bishop Burgess' Memorial Ch., Haiti..... | 300 00 | |
| Hazardville—St. Mary's..... | 2 68 | |
| Litchfield—St. Michael's S. S., for ed. of a child in Africa, \$24; five-cent collect., \$5.50; Epiphany offering, \$12.50..... | 42 00 | |
| New Britain—St. Mark's..... | 14 00 | |
| New Haven—St. John's..... | 14 42 | |
| “ Trinity, \$145.75; for Honolulu, \$20..... | 165 75 | |
| New London—St. James'..... | 111 19 | |
| Newtown—Trinity..... | 38 50 | |
| North Haven—St. John's..... | 17 00 | |
| Norwich..... | 2 00 | |
| Roxbury—Christ..... | 7 00 | |
| Southport—Trinity..... | 52 13 | |
| Stamford—St. John's..... | 50 25 | |
| Thriftsville—Trinity..... | 11 50 | |
| Wallingford—St. Paul's..... | 20 00 | 1008 57 |

New York.

| | | |
|---|--------|--|
| Brooklyn—Christ, \$421.71; S.S., a member of the Infant class, \$18.92..... | 440 63 | |
| “ Christ, Mission Chapel..... | 14 92 | |
| “ Grace, \$98; for Africa, \$7; | | |

Honolulu, \$100; Italian

| | | |
|---|---------|---------|
| Committee, \$50..... | 250 00 | |
| “ St. John's..... | 50 05 | |
| “ St. Andrew's..... | 27 28 | |
| Cold Spring—St. Mary's..... | 10 61 | |
| Dobb's Ferry—Zion..... | 15 00 | |
| Hobart—St. Peter's..... | 7 00 | |
| Hoosick Falls—St. Mark's..... | 6 00 | |
| Hunter's Point—St. John's..... | 10 00 | |
| Kinderhook—St. Paul's, five-cent coll..... | 22 10 | |
| Mechanicsville—St. Luke's..... | 3 00 | |
| New Brighton—Christ..... | 28 35 | |
| New York—Anthon Memorial, per Am. Ch. Miss. Soc'y..... | 230 50 | |
| “ Holy Communion..... | 600 00 | |
| “ St. Mark's, \$600; for China, \$100; Blind Asylum, Africa, \$200; Memorial Ch., Hayti, per Am. Ch. Miss. Society..... | 1000 00 | |
| “ St. Michael's..... | 6 24 | |
| “ Transfiguration..... | 210 70 | |
| “ Zion..... | 300 00 | |
| “ “B”..... | 15 00 | |
| “ Caldwell & Morris..... | 250 00 | |
| “ A Little Boy's Missionary Box..... | 1 52 | |
| Paterson—Christ, for Greece..... | 3 50 | |
| Philipstown—St. Phillip's, five-cent collection..... | 7 50 | |
| Poughkeepsie—Christ, for Greece, \$28; for Hayti, \$28; Honolulu, \$56..... | 112 00 | |
| Rosenswood—St. Thomas', five-cent collection..... | 9 50 | |
| Red Hook—Christ..... | 5 70 | |
| Saugerties—† Rev. J. J. Robertson, D.D., annual subscription for Greece..... | 25 00 | |
| Stillwater—St. John's..... | 2 13 | |
| Troy—St. Paul's..... | 191 00 | |
| Walton—G. H..... | 5 00 | |
| Waddington—A friend, per Amer. Ch. Miss. Soc'y..... | 3 50 | 3863 73 |

New Jersey.

| | | |
|---|--------|--------|
| Bergen Point—Trinity, five-cent coll..... | 26 50 | |
| Burlington—St. Mary's Hall, \$14.50; Honolulu, \$11.50..... | 26 00 | |
| Camden—St. Paul's..... | 19 48 | |
| Elizabeth—St. John's..... | 435 47 | |
| Montclair—St. Luke's..... | 5 60 | |
| Newark—Grace..... | 88 77 | |
| “ Trinity, for Liberian Mission..... | 75 00 | |
| Paterson—St. Paul's..... | 14 75 | |
| Trenton—Rev. C. W. Knauff, for Africa..... | 30 56 | 722 13 |

Pennsylvania.

| | | |
|--|--------|--|
| Brady's Bend—St. Stephen's, Mrs. E. R. Brown..... | 5 00 | |
| Carbondale—Trinity..... | 50 00 | |
| Churchtown—Bangor Ch..... | 101 55 | |
| Doylestown—St. Paul's, per Amer. Ch. Miss. Society..... | 15 00 | |
| Dundaff—St. James'..... | 2 25 | |
| Great Valley—St. Peter's S.S., for Africa, \$28.13; Africa, \$26; Japan, \$28.25, per Am. Ch. Miss. Society..... | 82 38 | |

* \$2,400 acknowledged in the February number, under “Providence,” as from friends of Bishop Burgess towards the erection of Memorial Buildings in Port au Prince, should have been placed under “Miscellaneous,” the contributions making up the above amount having been received from friends in various parts of the country.

† The acknowledgment of \$25 for Rev. Dr. Robertson, Saugerties, N. Y., in June No. SPIRIT OF MISSIONS (1866,) should have been for the Greek Mission.

| | | | |
|---|-----|----|-------------|
| <i>Holmesburgh</i> —Emmanuel..... | 20 | 00 | |
| <i>Marcus Hook</i> —St. Martin's S.S..... | 18 | 00 | |
| <i>Mauch Chunk</i> —St. Mark's..... | 28 | 26 | |
| <i>Mount Airy</i> —Grace Ch. and S.S..... | 30 | 00 | |
| <i>Muncy</i> —St. James'..... | 28 | 00 | |
| <i>Northumberland</i> —St. Mark's..... | 2 | 47 | |
| <i>Perkiomen</i> —St. James'..... | 2 | 23 | |
| <i>Phila.</i> —Grace, Male Society..... | 25 | 00 | |
| “ Incarnation ½..... | 34 | 07 | |
| “ St. Mark's..... | 130 | 64 | |
| <i>Pleasant Mount</i> —St. Paul's..... | 1 | 50 | |
| <i>Rockdale</i> —Calvary..... | 10 | 00 | |
| <i>Sunbury</i> —St. Matthew's..... | 2 | 24 | |
| <i>Whitemarsh</i> —St. Thomas'..... | 18 | 00 | 606 13 |
| Pittsburgh. | | | |
| <i>Butler</i> —St. Peter's..... | 15 | 37 | |
| <i>Lawrenceville</i> —St. John's, for Greece... | 11 | 85 | |
| <i>Meadville</i> —Christ..... | 22 | 00 | |
| <i>Pittsburgh</i> —St. Andrew's, five-cent collection, for China..... | 50 | 00 | |
| “ St. James' S.S., \$15; five-cent coll., \$13.50..... | 28 | 50 | |
| “ St. Peter's..... | 45 | 09 | |
| “ St. Paul's..... | 21 | 66 | 194 47 |
| Maryland. | | | |
| <i>Aguasco</i> —Miss A. W. G. Compton..... | 1 | 00 | |
| <i>Baltimore</i> —St. Peter's, for China and Africa..... | 348 | 25 | |
| “ St. Peter's S.S., five-cent collection..... | 7 | 95 | |
| “ Rev. J. P. Bausman, for Africa..... | 5 | 00 | |
| <i>Berlin</i> —Worcester Par..... | 6 | 00 | |
| <i>Easton</i> —St. Peter's, five-cent coll..... | 14 | 50 | |
| <i>Frederick</i> —All Saint's, five-cent coll..... | 45 | 00 | |
| <i>Havre de Grace</i> —St. John's..... | 8 | 50 | |
| <i>Nanjemoy</i> —Rev. R. Prout, for Africa... | 50 | 00 | 486 20 |
| Delaware. | | | |
| <i>New Castle</i> —Immannel..... | 44 | 80 | 44 80 |
| Virginia. | | | |
| <i>Moundsville</i> —Trinity, five-cent coll..... | 15 | 00 | |
| <i>Portsmouth</i> —St. John's..... | 5 | 00 | |
| <i>Wytheville</i> —St. John's..... | 15 | 60 | |
| “ Miss Sarah R. Moore, New Year's offering, for China | 10 | 00 | 46 60 |
| Kentucky. | | | |
| <i>Frankfort</i> —Ascension..... | 38 | 00 | |
| <i>Louisville</i> —St. Paul's S.S., for Africa... | 126 | 96 | 162 96 |
| Ohio. | | | |
| <i>College Hill</i> —Grace, for Africa..... | 10 | 00 | |
| <i>Delaware</i> —St. Peter's, per Am. Ch. Miss. Soc'y..... | 25 | 00 | |
| <i>Gambier</i> —Harcourt Par., five-cent coll., \$74; for China, \$100; for Orphan Asylum, Cape Palmas, Africa, \$75..... | 249 | 00 | |
| <i>Granville</i> —Mrs. J. L. Bryan..... | 3 | 00 | |
| <i>Portsmouth</i> —All Saint's, five-cent coll..... | 30 | 00 | |
| <i>Ravenna</i> —Grace..... | 8 | 20 | 325 20 |
| Indiana. | | | |
| <i>Logansport</i> —Trinity..... | 4 | 50 | |
| <i>Terre Haute</i> —Mrs. M. Appleby, for Africa, \$5; for Cavalla Messenger, \$1..... | 6 | 00 | 10 50 |
| Illinois. | | | |
| <i>Bloomington</i> —St. Matthew's, for China, per Am. Ch. Miss. Soc'y | 7 | 00 | |
| <i>Dundee</i> —St. James'..... | 2 | 30 | |
| <i>Farm Ridge</i> —St. Andrew's..... | 7 | 00 | 16 30 |
| Michigan. | | | |
| <i>Bay City</i> —Trinity..... | 16 | 73 | |
| <i>Detroit</i> —St. John's \$226.52; S.S., \$148.54 | 375 | 06 | |
| <i>Dexter</i> —St. James'..... | 3 | 00 | |
| <i>Grand Rapids</i> —St. Mark's, Christmas offering of the Mission Box, \$10; S.S., five-cent coll., \$16.04 | 28 | 04 | |
| <i>Hastings</i> —Emmanuel, Epiphany coll... | 4 | 50 | |
| <i>St. John's</i> —St. John's..... | 3 | 92 | 429 25 |
| Wisconsin. | | | |
| <i>Green Bay</i> —Christ..... | 20 | 74 | |
| <i>Milwaukee</i> —St. James', Epiphany offering of the children..... | 15 | 80 | |
| <i>Mineral Point</i> —Trinity, \$11.50; S. S., for Africa, \$3.50..... | 15 | 00 | |
| <i>Oconomowoc</i> —Zion..... | 5 | 80 | 57 34 |
| Minnesota. | | | |
| <i>Faribault</i> —Good Shepherd..... | 11 | 16 | |
| <i>Mantorville</i> —For Africa..... | 2 | 00 | |
| <i>Red Wing</i> —Christ, for Honolulu..... | 15 | 50 | |
| <i>Rochester</i> —Calvary..... | 4 | 05 | |
| <i>Stillwater</i> —Ascension..... | 3 | 00 | 35 71 |
| Iowa. | | | |
| <i>Cedar Rapids</i> —Grace..... | 15 | 50 | |
| <i>Davenport</i> —Trinity..... | 20 | 00 | |
| <i>Keokuk</i> —St. John's..... | 20 | 75 | |
| <i>Waverly</i> —St. Andrew's S.S..... | 2 | 50 | 58 75 |
| Missouri. | | | |
| <i>Kirkwood</i> —Grace, five-cent coll..... | 11 | 00 | |
| <i>St. Joseph</i> —Christ..... | 32 | 00 | 43 00 |
| Miscellaneous. | | | |
| H. S. B., for Hoffman Station, \$2; St. Mark's Hospital, \$2; Cape Palmas Orphan Asylum, Africa, \$1..... | 5 | 00 | |
| W..... | 10 | 00 | 15 00 |
| Legacies. | | | |
| <i>Bethlehem, Conn.</i> —Estate of Benj. T. Lake..... | 771 | 74 | |
| <i>Boston, Mass.</i> —Estate of Amos Lawrence..... | 37 | 60 | |
| <i>Phila., Pa.</i> —Estate of Miss C. M. Moore..... | 82 | 61 | 60 56 |
| | | | \$31,953 92 |
| Deduct error last month..... | | | 25 00 |
| Total from Oct. 1, 1866, to Feb. 1, 1867,... | | | \$31,928 92 |

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

MARCH, 1867.

COMMUNICATION.

REVEREND AND DEAR BROTHER:—I have been intending for some time to comply with your request, and send you something for publication in the SPIRIT OF MISSIONS in regard to the work among the Freedmen. The Church has no more pressing missionary work laid upon her at this hour than that connected with the millions of Freedmen, now calling for aid within our own land. For many years I have had much experience with these people as slaves; I have preached to them, and taught them, and although I never owned one, yet I have employed them as servants, not being able to get any others. I have studied their character, and think I understand it. I was among them through the war, and when they were set free, and I observed with no small degree of care the effect their expected freedom brought upon them, as well as that produced by the change, when it really came and was an established fact. I wish I had it in my power to use language which should arouse the Church in some degree to a realization of the responsibility laid upon her in connection with this people. Never has been such a work laid upon any people since the publication of the Gospel of Peace, as is now laid upon us in connection with the Freedmen. Our own Church, if she would come up to the measure of her duty and her responsibility in this connection—instead of giving some eighteen thousand dollars, and supporting some twenty-five or thirty teachers, as she has during the past year—should have expended at least half a million in the same time, and have sent teachers by the thousands.

Look at the statistics. *Four millions* of people—suddenly set free, but very few of whom have been permitted to learn the first rudiments of an education, so that they can read their Bibles—laid at our very doors, and crying to us for knowledge! These people are set free with nothing but their hands to depend upon—no houses, no lands, no money, no clothes, beyond a suit or two, well worn, of coarse and inferior make. As a rule, the Freedmen must look to the Northern people for sympathy and aid in their present trying position. The duty is plain. God has laid this burden upon the shoulders of those, whom He made instruments in freeing the slaves. We will not stop to argue this question, taking for granted that none will dispute the proposition. These *four millions* of people call upon us for aid, and this aid they need speedily, for soon they will be able to help themselves, and the opportunity will be taken out of our hands. If they are not directed right now, long years of anxious labor in the future

cannot compensate for one year of neglect at the present time. What kind of help do *they* need? and what kind of help can *we* give? They need pious and devoted teachers—teachers in the rudiments of an English education—guides in the doctrines of a sound religious faith. Such teachers we can send them; such teachers we ought to send them by the thousands. We cannot send them ordained ministers of the Gospel for such we have not to send in any great numbers; but we have thousands of pious and devoted laymen, and especially lay-women, who could do this work. From what I know of the character of the Freedmen, and from what I have seen of the influence of Christian women over them, I am satisfied that a very large majority of women should be employed as teachers of the Freedmen. I will mention several reasons why this should be.

First. A larger number of female teachers can be sent out and sustained for the same amount of money.

Second. The minds of the Freedmen—even those grown up—are, in many respects, like the minds of young children; to deal with them successfully, needs patience in little things. Their servitude has taught them docility and obedience in a remarkable degree, and they are willing to continue trying, when taught it is for their own good.

Third. Their powers of imitation are very great, and the very manner and mode of speech of a Christian woman would be copied by them, more readily than that of a man.

Fourth. It is a conceded fact, by all who have made it a matter of study or observation, that the way to truly elevate any people is to elevate their women; and in this respect women would have an immense advantage over men in dealing with the Freedwomen of the South. They are wonderfully moved by the gentle, winning, Christian tenderness of woman, and readily yield themselves to be led by those who are willing to teach them self-respect, and the best mode of taking care of themselves.

These are some of the reasons why, in my judgment, devoted Christian women should, to a very great extent, be sent as teachers to the Freedmen of the South. They are all now as plastic as clay in the hands of the potter, and, being naturally a reverential and devotional people, they can easily be moulded religiously, by any one who will consent to become their teacher and satisfy their thirst for knowledge. Our efforts to raise them should centre in their religious advancement; but we can accomplish this in no way so well as combining with it the rudiments of an English education. These people are not heathen; many of them are devotedly pious, but, like all ignorant people, they are superstitious, and even in their religion have many ideas not in accordance with a sound theology. You are aware of the efforts being put forth by the far-seeing wisdom of the Church of Rome for bringing these people within the pale of her corrupt communion; and if we are not awake to our duty, we shall learn ere long, to our sorrow, how well she has succeeded in the spiritual enslavement of that people so lately set free from bodily servitude. The great masses of the Freedmen are Protestant; a few hundreds, or thousands at most, and these chiefly in Louisiana, are all that now belong to the Romish Church. But so impressable are they, so easily wrought upon by a pompous and gorgeous ritual, that catechists and teachers from the Romish communion, sent among them, would soon bring large numbers within the pale of that Church. There is, at least, great reason to fear this. They are now in our hands; they once be drawn away, and there is no telling the amount it will cost to bring them back, even allowing that, at some future day, this could be done. Will the Church, by her supineness, let go her golden opportunity, and, instead of making these people her reverential and devoted children, allow them to be gathered where they shall become her enemies and opposers? It would be no difficult task to show, that in a business-

view—in a mere matter of dollars and cents—the Church would be greatly wise to expend half a million a year, for a few years, upon these people, to raise them and give them sound religious instructions, for they would soon return it all with interest back into her coffers. But this is not the kind of argument to use with Christian men and women who feel their duty and responsibility to God. The Freedmen are asking as none have ever asked of us for knowledge. Shall we “give it in the name of a disciple?” in the fear of God?

EDITORIAL.

OUR OPPORTUNITY.

WHEN we consider the character of the work of our Commission, the wide field that is opened before it, and the daily demands that are made upon its resources, and remember that it is a commission of a Christian Church whose very charter imposes the obligation to “preach the Gospel to every creature,” and whose pecuniary ability is known to be great, we are sometimes discouraged and almost ready to despair, in view of the very small contributions that are received into our treasury. Many of our congregations contribute nothing at all, while among those that remember us the offerings of some are extremely meagre, when contrasted with their acknowledged wealth. We ask nothing for ourselves, personally;—we are “content with our wages,” which would not for a moment tempt us to undertake the duties of the office we hold, and which could not induce to undergo its self-denials, if we had not a heart for the work, and were not thereunto called by the Church;—but we speak on behalf of thousands, yea millions of human beings, who, in and by the Providence of God, have been placed, in the very midst of our land, in circumstances so peculiar and so urgently pressing, as to call for the heartfelt sympathy and active aid of all Christian people, and especially of our “household of faith.”

The ground of discouragement is not the mere smallness of the pecuniary support which we receive, considered absolutely, nor is it the smallness of that support compared with the ability of the donors, but rather what this indicates, a want of interest in a work that should specially commend itself to the judgment, conscience, and heart of the disciples of Christ. We cannot but fear for our branch of the Church; we cannot but tremble lest her candlestick should be removed; we cannot but dread lest Christ should condemn her for lukewarmness, if, in this the time of opportunity, she “show herself wanting in humanity, justice, benevolence, mercy, and, above all, that charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before God.”

If there is to-day in this land, or on the face of the earth, an object that should interest Christians, that object is the freedmen of the South; and that, not chiefly in

their material relief and preservation, although these are very important, but in their instruction in secular and religious learning, and in their participation in the knowledge of the truths and hopes of the Gospel, and the privileges and blessings of the body of Christ. We do not expect from men and women of the world—who have their portion in this life, who seek favor one of another, and whose aspirations are for place in worldly society—consideration and concern for the humble and degraded freedmen of the South, but we do look for such consideration and concern from those that profess to be followers of the meek and lowly Jesus, who was himself poor, despised and rejected, who has taught us that the highest honor attainable on earth is to minister to the wants of others, and who declares that kind offices shown to the destitute, and the afflicted and the oppressed, for His sake, shall be regarded as done to Himself. The very lowliness of our work should be its highest praise in the estimation of a Christian; and the very helplessness and degradation of the freedmen should be their surest passport to the heart of the Church, whose glory is, that “to the poor the gospel is preached,” and whose great work is to go out into the highways and hedges and to bring in to the Christian feast the spiritually halt, and maimed and blind.

URGENT WANT.

THE Commission, in whose name we write, is in urgent want of money to carry on its operations. It was appointed by the Protestant Episcopal Church in the United States as its representative and agent to do a specific work, namely, to conduct “the religious and other instructions of the Freedmen.” It is prosecuting that work as vigorously as possible; it has sent forth and is sustaining forty teachers, male and female, whose reports give evidence of the most abundant success; and it has received numerous calls from Bishops and Clergy of the South, to extend the field of its labors and to occupy new and important stations. To respond to these calls, or, indeed, to maintain its present position, it must receive much more generous offerings from the Church. During the last month its expenditures, for the support of teachers &c., have been double its receipts. It is easy to see that, with a small surplus in the treasury at the beginning of the year, it will not take a long time to reach the end, and to render the Commission bankrupt. As the Commission acts by delegated authority, and is only the agent of the Church, we refer the subject to the Church for consideration and for instruction.

Brethren of the clergy and laity! what is to be done? Shall we call home some of our teachers? We certainly ought not to do so, when the cry reaches us from so many near points, “Come and help us.” Shall we abandon the work entirely? We cannot do so without reproach to our Christian character, nor ought we to do so, while we have the ability to prosecute it, and when all Christian denominations in the land are engaging in efforts of like character with energy and liberality. It is presumed that the Church was in earnest in organizing the Commission, intended zealously to

labor for the promotion of its object, and purposed to continue its efforts so long as they might be needed ; if this presumption is true, it is only necessary to inform the Church of the inadequacy of the means contributed to meet the demands of the work, to secure the necessary pecuniary aid.

Brethren of the clergy and laity ! you are the principals, we are only your agents, in this matter. We ask you then collectively and individually, what will you have us do ? Please instruct us. We cannot endure the thought of suspending our work, or of retreating, and we beseech you, in the name of our Divine Master and for the sake of His Church, to say to us, (and to say it in the only way you can effectively) by liberal contribution of money,—“Go forward.” The responsibility is not with the Commission but with the Church, that is, with the members of the Church, whom it represents. We will do our part, will you do yours ? We are confident you will. “Remember Lot’s wife.”



THE UNIVERSALITY OF THE GOSPEL.

WE had intended to write an article upon this subject, but finding what we wished to say much better said in a sermon of Dean Alfred, we present our readers with the following extract, which they will please accept as editorial. The text is Gal. iii.. 28. —“*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.*”

“What a fundamental and all important principle has the title of the text ever furnished for the working and influence of the Church of Christ in all ages. What has been the one thing which has ever made the Christian Church the benefactor of mankind, the advocate of justice and of mercy, the enemy of the oppressor, the friend of light, and the upholder of freedom ? Why is it, that wherever she has not been thus, she has decayed and corrupted ; wherever she has taken up the part and done its work, she has energized and prospered ? Is it not simply for this reason, that the sacred doctrine that all mankind are in Christ Jesus, lies at the very corner of the foundation of her fabric wherever she is built up ? that, without it, her message of mercy falls powerless, her proclamation of truth is a delusion, the God whom she preaches is not the Father of our Lord Jesus Christ ? Her errand can only prosper in the broad sunshine. She requires for her healthy breathing the whole wide atmosphere of the world. Limit her, and she becomes paralysed ; set bounds to her, and her voice sinks to a whisper ; confine her to a privileged set, to a national form, to the habits of one or another age of men, and she ceases to be the Spouse of Him who is the Head and Husband of our entire humanity. Put Roman before Catholic, put Eastern before Catholic, put Anglican before Catholic and you contradict your own words as you speak, and nullify your own deeds as you act. The Church of Christ is Catholic, is universal, over all, in all, belonging to all, fitted for all ; all things to all men, as was he who wrote of her in the text ; taking into herself, hallowing by her influence, transforming for good all men’s temperaments, all men’s sympathies, all men’s energies ; not too narrow for the mightiest of human powers to work in, not too vast and stately for the meanest to find place and honor ; limiting none, despising none, degrading none, excluding none.”

CORRESPONDENCE.

VIRGINIA.

Extract from Letter of Miss Hicks, Teacher at Richmond:

Taking into consideration the inclement weather we have had since the new year, our prospects are very flattering with regard to numbers. In all, twenty-one new scholars have been received into our school since the first of January. The severity of the weather has kept away many of the smaller ones; yet, on the whole, we have had more than we could make really comfortable while in school. Our church is a fine house to teach in during summer, but uncomfortably cold in winter. Many of our scholars who attended last fall are absent for want of shoes and other clothing; still their places are filled by the new-comers. After the severity of the winter is past, they will become members of our school again.

The sufferings of the colored people have been intense the past month. Many, very many families have been distressed for fuel, food and clothing. I visited one family last week, and found the mother and daughter ill. The father gets fifteen dollars per month, as a dining-room servant; he was paying ten dollars per month for rent, and consequently had but five dollars for the month to support a family of six children. The mother had assisted in the maintenance of the family by washing, but now she and her daughter were ill—they were suffering for the necessaries of life.

There is another family, for whom I have still greater sympathy, if possible. The mother is a lone woman, with three children dependent upon her for sustenance; the girl has left school, not having sufficient clothing to keep her warm; the boy still continues to attend. Last week I fitted him up, as well as I could, with a jacket, shirt, and also sent some few things to his sister. It is seldom that I turn them away empty-handed. I have so many calls upon me that I find my purse in a collapsed state most of the time.

It is decided at last that St. Philip's Church is to have a Rector. I will quote from the *Southern Churchman* of January 10:

"The Rev. R. T. Davis has accepted a call to Immanuel Church, Henrico County, which he will serve in connection with the Colored Church in Richmond. A most excellent appointment every way."

I know the Northern people do not forget us, and the missionary labors in which we are engaged; but there must be a great deal of earnest prayer and work for this people before missions will be attended with general success here. There are difficulties in the way, toward the removal of which we can do little or nothing but pray. I love the missionary cause—love to labor among this people; still I am seldom able to exercise that faith which is necessary, so that I can look over the mountains and through the clouds which surround us. Perhaps, it may be seen, at some future day, that these feeble and imperfect beginnings were important parts of that general system of means by which our church will rise triumphant. This hope sometimes comforts and animates me.

Letter from Miss ADA W. SMITH, Teacher at Norfolk:

The present condition of our schools affords much satisfaction in reporting. After the Christmas holidays, we reopened with (considering the terrible weather) a good attendance. The first improvement attempted was that of grading the schools—a con-

siderable labor, but necessary and satisfactory. We have now five graded schools, representing as many teachers, three of whom are colored, and having one long daily session, with regular recitations, which we are now enabled to have since the Commission has so liberally supplied us with necessary books. I have introduced the medal system, instead of the rod, and find the result decidedly successful. I am much pleased with the discipline and instruction of the colored teachers, and am convinced of their perfect ability to instruct and discipline their own people or their children, who are quite as readily controlled by them as by white teachers. The schools open with the little Service Book, and the responses are well and intelligently read. On Fridays all the schools meet in the church, where we hold two of our schools (the three others being in another Church quite near), when we have the usual services, singing lessons, catechism, examinations, declamations, awarding of medals, &c., making one occasion of interest and pleasure to the children thus brought together. Our system is now established, and we feel confident of showing favorable results. On Wednesday last, we made an occasion long to be remembered by the children of our schools, in the donation of presents sent us by Christ Church Sunday School, Brooklyn, N. Y., to which school certainly belongs a tribute of gratitude and respect for the self-denial of the scholars, who, instead of receiving, as is usual, presents from the Church, each brought their liberal donations, amounting to the handsome sum of four hundred dollars, which purchased a large amount of excellent clothing, toys, confectionary, &c., which at Christmas times "was hung from the trees of their Sunday School," but not one article of all these attractive things was coveted by the noble children, the walls of whose Sunday School bear the injunction, "It is more blessed to give than receive," and they have nobly given not only their mites, but of their bounty. The Rector of Christ Church here donated the trees of that Church, and on them we arrayed all these goodly comforts, before the delighted eyes of the children, each article of clothing and toys labeled with the name of a pupil until all were marked. A few opening remarks were made in explanation, and a creditable programme of exhibition was then given (this we must leave for another letter), with excellent singing. The Church was filled, and the Rev. Mr. Barton, of Christ Church here, made some very pleasant and appropriate remarks, after which each teacher in order received a gift, and presented the same to the designated name, to the intense delight of the recipients, who manifested their happiness in a manner peculiar to children, whom we allow to express their satisfaction. The liberal supply dressed two schools with superior clothing, shoes, &c., and changed the entire appearance of the schools, some of which were emphatically "ragged schools." If one or two more Churches would assist in this matter, the numbers still on our roll, unable to attend for want of clothing and shoes, might be enabled to receive the benefits of the instruction so necessary and desired. Christ Church Sunday School has begun the good work in Norfolk; may not sister Churches assist?

Extract from a Letter of MISS AIKEN, Teacher at Petersburg:

We take no note of time but as it flies. In our absorbing work a month glides away unnoted, and when the time to make our report arrives it seems as if we had just made one. However, as we have to write only of progression it is pleasant to do so. Our school now numbers over two hundred; daily attendance about one hundred and eighty. The classes from our school of last season have made rapid progress. We have about forty in the Third Reader who are also studying Geography and Arithmetic, and many of them write very well. As they mostly commenced

with us in the First Reader, their improvement is very encouraging and satisfactory. Our Primer classes have also advanced to the First and Second Reader. They are improving greatly. The scholars are very fond of responding to the Mission service which we read every Wednesday morning, making what was at first only a duty now a real pleasure to us. The interest in the Wednesday evening service for the colored communicants is increasing, and some attend who are not enrolled as members. Last Wednesday evening, after service and a sermon, they organized themselves as a church, appointing Vestrymen, Treasurer, &c. It was to them a very interesting and happy occasion. There were about forty present.

We received, a short time since, a letter from Miss AIKEN,^f teacher at Petersburg, Va., containing a report of the proceedings of a meeting of the freedmen connected with the Protestant Episcopal Church, which, with a short extract from Miss A.'s letter, we feel constrained to lay before our readers. We print the report precisely as it is written, so far as its language is concerned, merely correcting the spelling and the capitals. It is certainly a very remarkable production, coming from a *colored freeman* who "never had a day's schooling in his life," and would do credit to a *white freeman* who had had even a year's schooling.

"I send you a report of the meeting of our Colored Episcopalians to organize their Church. One of their number, who says he never had a day's schooling in his life, wrote and sent it to me. It sets forth their honest effort for themselves, and I thought it might be of interest and perhaps use to you."

PETERSBURG.

MISS AIKEN: I feel that it is highly necessary, as well as my duty in behalf of the members and congregation of the Colored Episcopal Church, to report.

First of all, you will please accept of our sincere thanks for your valuable assistance in our efforts to establish our Church. It is needless for me to say more, or to attempt to show the height of our appreciation for your many benefits and favors since you have been among us, especially respecting our Church. For these, both language and ability fail me. Respecting the Church, I thank my God that He hath been pleased, through you and your friends, to lift the dark cloud that so obscured the prospect of our ever having a Church to ourselves. Now the long-desired light appears not far distant, I trust, shining brighter and brighter, seeming to promise, by God's assistance and our perseverance, sure success. I can scarcely believe but that we have a Church already.

Mr. Alexander Weddell, a member of Grace Church, lectures or preaches for us every Wednesday night. The Rev. Mr. Cosby promises to preach for us next Wednesday night, and Mr. Gibson, the Wednesday night following. On last Wednesday night the members of the Church had a Business Meeting (some twenty-five or thirty of the members), and brother John Cain was called to the Chair and D. W. Cain was appointed Secretary; brother Peter W. Bragg was made Treasurer.

A temporary Standing or Business Committee was appointed consisting of the following named brothers: William M. White, Elijah Ely, Thomas W. Cain, George Howard, George F. Bragg, Oscar Johnson and D. W. Cain.

We thought it good, also, to raise a choir, seeing it is much needed, and made D. W. Cain leader. Members: P. W. Bragg, Elijah Ely, George F. Bragg, Peter R. Cain, Thomas W. Cain, Augustus Tabb, James Wilkerson. Mrs. Nellie Tabb, Miss Sebina Barnes, Mrs. Briggs, Miss Caroline Cain, Mrs. Wilkerson, Miss 'Mary Agnes Cain, Mrs. Perham, Miss Emma J. Cain, Mrs. Ely, Mrs. George F. Bragg.

After business was over we took up a collection, from which we realized two dol-

lars—this being the first we ever attempted. We are thankful for small favors, and again we tender you our sincere thanks for the sum of two dollars, subscription to the church, which raised our exceedingly small figures to four dollars. The Committee is invested with the power to tax each member of the Church with any reasonable sum, to be paid monthly, according to their respective ability. This is to be independent of any collection taken up from the congregation. There have been as yet no great expenditures in the contemplated Church, save lights, freight of stove, and some other little trifles, which I think we can manage very easily by the plan which we have adopted through our Committee, and what we can beg. I am happy to say, that, in our opinion, the prospect is very bright for success.

You will please excuse the broken manner in which I make this statement as it is the first I ever made out, so I am sure you will pardon my many errors.

In behalf of the Church, very truly, &c.

D. W. C., *Secretary.*

In the same letter, in which the above report was enclosed, Miss A. writes :

“The Rev. Mr. Stringfellow, by whom this rude church was occupied during the war, but who has returned to his old parish in Indianapolis, is now in town and promises a New Year's gift of a melodeon to our colored Church. Our efforts seem already blessed, and the little congregation of faithful ones are very grateful and happy.”

Letter from REV. JOHN T. CLARK, "Teacher near" Talcott, Charlotte Co.

Since my last report to you we have had an unusually long spell of cold weather for our latitude, which has seriously interrupted my school, and diminished the average attendance. But, still, notwithstanding the unusual severity of the weather, I have had a few resolute scholars who have attended nearly all the time, and three or four of my classes have kept up with but little interruption. The disposition which can brave such a winter as we have had—and are even now having—and can walk from one to two miles to obtain instruction, needs no comment. It is a *fact*, that shows a settled purpose of improvement, which will assuredly succeed.

Notwithstanding the severity of the weather, I have had several new scholars this month, who seem to have set in with the new year, with a determination to improve it, and to secure for themselves the advantages and blessings of a good and Christian education, and to acquire all the promotion which good conduct and mental improvement can bring them.

Among these are two young men, who have come about thirty (30) miles, have secured themselves a room convenient to me, and who are supporting themselves on their last year's wages and devoting their whole time, during the winter, to study. Nor are these solitary cases among these people of individuals, showing the most indomitable purpose to improve and elevate themselves. Nor can any one doubt as to their ultimate success.

With such a disposition and capacity to improve on the part of the Freedmen, it will be a mournful thing, indeed, if the Church flags in its interest; but of this I have no fear. Indeed, it is only necessary for the Church to know the whole truth, and to understand what a mighty work is here for it to do, and how certainly it can be done, for its interest and exertions to be greatly increased.

NORTH CAROLINA.

NEWBERN, February 7.

DEAR MR. EDITOR:—I had the pleasure of being present at the daily service of the Parochial School of St. Cyprean's over which Rev. MR. SKINNER presides, and was perfectly carried away with the singing. I am fond of listening to the chants of the Episcopal Choir and think them the most beautiful features of her imposing service. I had often heard of the singing at St. Cyprean's and was very anxious to hear it. And I assure you I was gratified in listening to the scholars as they chanted portions of the service, but when they came to the "Gloria in Excelsis" my feelings were very much excited. Just think Mr. Editor, nearly, if not more than, two hundred children chanting in perfect harmony those thrilling words: "Thou that takest away the sins of the World, have mercy upon us," and the thought flashing across the mind that these immortal souls, who but as yesterday were roving about the streets uncared for, were now with one heart and one voice asking that He, who poured out his precious blood for the salvation of the World, might have mercy upon them. The little Melodeon which raised the tune for them was soon drowned by the voices of the children, and yet there was no confusion nor discord, so well had they been trained by their excellent Rector. They sang together, as they joined in the other Chants of the Church, and it was particularly delightful to hear them stop at the end of every Psalm in the Psalter and chant the "Gloria Patri." There was a heartiness in the responses which ought to put to the blush many of our City Churches. There stood amid the crowd of little children the form of an aged woman, nearly three score and ten, who had begged admittance in the school that she might be taught to read, so as to enjoy the great privilege of reading the words of her blessed Saviour, before she was summoned into His presence, and I was told that she studied very hard, and had learned to read a little and was making progress in the attainment of her desire. I was much struck with a remark made by one of the company as we left the school-room. He said how far superior are the chants of the Episcopal Church, in educating the minds of children, to the new hymns you hear among other denominations. Mr. Editor, if you ever visit Newbern and want to hear the chants of the Church, just pay a visit to the Parochial School of St. Cyprean's.

VISITOR.

Letter of MR. EDWARD WOOTON, Teacher at Wilmington:

I have the pleasure of submitting the following report of the Freedmen's School at this place, under the immediate supervision of the bishop. I found when I came here, (at the instance of the bishop,) January 15th, about two hundred children, taught by two efficient and worthy young ladies—Misses Sproat and Hesketh. Since the time above mentioned, we have received and welcomed Miss Kennedy, an estimable young lady, and one I think peculiarly and well fitted for the work. Our roll now numbers two hundred and forty-two, with a regular attendance of about one hundred and ninety, most of whom read, and many quite well; about sixty of the number study Arithmetic and Geography; the former study (Arithmetic,) they do not easily comprehend; this, however, is peculiar to their race, as few, if any, have mathematical talent. However, this is not to my purpose exactly. As regards music, they readily understand that, and all sing well. On the whole, we have much to encourage us. The work goes encouragingly on. The religious instruction imparted to them is meant to be simple and orthodox; in this I take great pleasure, and feel encouraged. Our congregations are large, and the services both morning and evening are well attended.

The responses are good, and the congregation the most intelligent one of the kind in the city. The choir instructed and trained by Miss Hesketh would be creditable to any place or congregation. Much good has already been accomplished, and more remains to be done. We receive new scholars each day, and as the Spring comes on and the weather moderates, they will be more numerous. Books and clothing are much needed, many being almost and some entirely destitute. Many of our friends at the North have been so kind and liberal that we feel a delicacy in calling upon them so frequently; we trust, however, and believe they will do what they can in future as they have done well in the past. This report is necessarily short, as I have been here so short a time.

Letter from the REV. H. A. SKINNER, Teacher at Newbern:

I am pleased to be able to say that we have entered upon the New Year with promise of greater success. Our past success, and doubtless our Christmas services and celebrations, have attracted among the Freedmen here a general attention, as the overcrowded state of the school now attests. The full number of names on the roll at the close of the Christmas term was *two hundred and fifty*. There are now upwards of *three hundred*, with a steady increase. The three Misses Smith arrived just before Christmas, and so soon as a separate building can be obtained for them, we can turn over to them about *one hundred* as a nucleus for another school—only a *nucleus*. In a day or two I hope to secure the temporary use of a school-house for them in the neighborhood of the present one. We are trying to erect a new and commodious building, similar in its arrangements to the former, with some improvements. This, however, is contingent upon *promised* assistance from the *Freedmen's Bureau*.

Our school is now under far more complete and efficient discipline than it has ever been hitherto. After making examples of a few prominent offenders, more order and quiet has been obtained; and in particular, the children have been taught pretty generally to study *in silence*—a thing which their teachers, as well as themselves, heretofore believed impossible. By a regular roll-call every morning, and a system of marking, they have also been improved in *punctuality of attendance* to a degree which we believed a short time ago to be simply unattainable. In consequence of these improvements upon the former discipline, the children not only study to better advantage, but are advancing much more rapidly.

SOUTH CAROLINA.

We are indebted for the following letter to our kind friend, the Rev. Dr. TWING, secretary and General Agent of the Domestic Committee, to whom it was addressed by the writer, as Missionary of that Committee to the Freedmen. It contains valuable testimony to the success of our school at Winnsboro', under the charge of Miss S. A. WINNEY, which is in no slight degree due to the kind care and co-operation of the Rev. IR. DuBOSE.

WINNSBORO', S. C. December 26.

Rev. A. T. TWING, D.D.

Rev. and Dear Brother:—I regret to say that the close of the year finds the Mission here in a more unsettled and less satisfactory state than at my last quarterly report. The utter and disastrous failure of crops during the past year, coming upon our other

misfortunes, has had a very unsettling effect upon our colored population, large numbers of whom are leaving for Florida and other places, where they have been led to hope that they might do better. They cannot become reconciled to the idea of having labored a year to so little profit; besides which the coming year will without doubt be the most trying that we have yet found.

Some of my communicants and of the recent additions to my congregation, are among those who are about to leave, and I will probably begin the new year without many more than I started with in April. Under these circumstances, while there is so much uncertainty and perplexity among the elder members of the congregation, I am directing my attention more particularly to the children of the day and Sunday-schools whose interest is still unflagging. I have recently introduced the use of a little liturgy among them with which they seem delighted. The day scholars have now their first holiday, of a month; but one day each week they meet their teacher and myself in the School-room for catechism and service.

Meantime I have several steady and reliable men who are unmoved by the general perplexity, and I hope that as soon as things settle down again for the new year we will make a more vigorous start than ever.

I will say at the end of the year that the Mission School has done a good work, and proved an unequivocal success. The Teacher has done well, and the Scholars have done well; and if the Commission has done as much good every where as here, by its schools, it has not labored in vain.

Yours respectfully,

W. P. DuBOSE, Missionary.

Extract from Letters of MRS. J. WARD SIMMONS, Teacher at Lexington:

My school is still on the increase, and I trust God will bless my humble efforts in trying to bring this class of people to a knowledge of Christ and him crucified. On Friday night we have speaking, and though to the learned it would appear very poor, it makes me happy to see the improvement. On last Friday evening we really had a very good address on the subject of "Education." I have, dear sir, a favor to ask of you for two poor little colored orphans of this place. They are perfectly destitute. Are there not friends that could collect cast-off clothes and send them to me for these poor little creatures? The girl is ten years old and the boy eight. I met the boy the other day and he said he had eaten nothing for two days. They cannot attend school because they have not a change of clothing. The grandmother died last spring and their mother was drowned. My means are so limited I cannot do much. I am glad to inform you that, although I have lost by removal a large number of scholars in the last week, I have had a great many to join my school. The night school is not as large as before Christmas, but the day school for children has increased a great deal.

Extract from a Letter of MISS FINNEY, Teacher at Winnsboro':

The school progresses with manifest improvement. The pupils have learned to study, and have advanced satisfactorily. Some of them live in families as domestics, and cannot be spared for the full number of hours of the school; others attend only one or two hours, so that the arrangements to suit these wants occasion some hurry. Many, however, attend the whole session, and are always attentive and eager to learn, though their acquisition of knowledge is as yet quite unaccompanied by any exercise

of thought. They are very docile, and acquiesce pleasantly when I tell them they learn as parrots, merely by rote. When I ask them, "What are you?" they laugh and reply, "Your parrots, ma'am." Writing is an object of great ambition with them, and many now write notes and letters who, two or three months ago, could neither read nor write.

The present number is fifty-eight, divided into nine or ten classes. The first class read, spell, define, recite in their tables, Mental Arithmetic, Geography and Grammar, sing, write and cipher. The second class read in No. 2 Speller, define, answer general questions, and can sing the tables through. The third class read in No. 1 Speller, perform general exercises nicely, and have learned many hymns. The fourth class read and spell in Sander's Primary Speller, repeat hymns, etc. The fifth and sixth classes read in Hawks' Primer, learn hymns, etc. I think this Primer excellent.

Almost all the school read, spell, define, and perform general exercises four times a day. Moral lessons are interspersed throughout, and religious instruction infused whenever it can be judiciously. Almost all show interest in religious matters, and express great anxiety to have the instruction continue through Sundays; but as they have the care and instruction of many ladies in the Sunday School, under Mr. DuBose's charge, (to which they have been going all summer) I do not think this is needed, especially as there are seven or eight teachers exclusively employed in instructing them, Mr. DuBose being almost always present.

The generosity of the race is constantly manifested through these children, and one morning, not long ago, a little boy six years old, and very small, came in with a nice plate of cakes, saying, "Mammy send these here cakes kase you larn me such a heap nice things." They are also thoughtful, and appreciate the little wants which the season brings with it, and try to provide for my personal comfort, constantly bringing me bundles of resinous pine for kindling my fire, and saying with emphasis "For your bedroom, Miss Finney, not for the school-room.

A week or two since I put the question of vacation to the whole school. Every voice shouted in reply, "No ma'am, no ma'am, school the bestest holiday for us ones." You will see they still continue anxious to attend, and are a bright busy set in school, clean, regular and orderly.

THE PENNSYLVANIA BRANCH.

At the stated meeting of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church held at the Episcopal Rooms, 708 Walnut-street, January 21. The following report was read by the President, MRS. THOMAS P. JAMES. On motion of JOHN WELSH Esq., it was ordered to be published in the *Episcopalian*.

The Constitution of the Pennsylvania Branch of the Freedman's Commission of the Protestant Episcopal Church requires of its President, a monthly report at the stated meetings of the Executive Committee; in compliance with this requisition I submit to you the following. A little more than a month has elapsed since the organization of this Branch. Beginning its operations in December, its progress was greatly retarded by the Fairs and Festivals of the holiday season, when the hearts and hands of every *Episcopalian* were engrossed by the charities and festivities of Christmas.

On this account the actual work of the Society may be said to have commenced with the New Year.

You cannot expect me to lay before you any great results from so short a period of

labor ; we must first lay the foundation before we can raise the superstructure, and it is our duty to see that these foundations are broad and strong, resting on the corner stone of Christ, and His Church.

The first object of the Pennsylvania Branch was to organize an Aid Society in every parish throughout its department, proposing that each one should have a share in the management of the Commission, through a delegate appointed to represent it in the Ex-Committee ; encouraging also a uniform system of collections by forming a Finance Committee, composed of two from each Society, who should be authorized to receive contributions from their respective parishes. Circulars announcing the object of the Pennsylvania Branch, have been widely distributed by the Corresponding Secretary and her active band of aids ; more than a thousand of these, and eleven hundred of the Department of the SPIRIT OF MISSIONS, devoted to the interests of the Freedmen, have been sent out from this office. They have also written more than fifty letters, addressed to the Clergy of this city and the neighboring towns, asking them to appoint a time when the President could meet the ladies of their respective parishes, to lay before them the claims of the Freedmen's Commission. Finding that information was needed regarding the plan of operation of this Commission, I thought much more could be accomplished by personal visits, and conversation with the women of the Church than by many written or printed words, and in default of any other agent I hope to go to most of the Churches in this City during the coming month. In pursuance of this design I have already visited seven parishes, namely St. Paul's, St. James', St. Luke's, St. Andrew's, St. Thomas', Church of the Advent, and Christ Church, Germantown ; in all of which, Aid Societies have been at once organized. There have also been formed in response to our appeals, auxiliary societies in St. Peter's, Church of the Mediator, Church of the Crucifixion, Philadelphia, and St. James' Lancaster. The Church of the Saviour, West Philadelphia, which had before our organization, sent a teacher to the Freedmen, has connected itself with the Pennsylvania Branch ; at Christmas time, that Society sent down supplies of clothing to be distributed by their teacher at Petersburg, Virginia, valued at \$248 ; I also obtained an order from Gen. HOWARD to supply boots and shoes from the Bureau, to the suffering people under the charge of Episcopal teachers there. The Church of the Crucifixion (colored) has sent a box of clothing mostly new, valued at \$85. Government transportation is given for all the supplies we may have to send, so that the Commission is at no expense on this point. The Aid Society of St. Thomas' Church (colored) has agreed to support a teacher during the coming year. This is, I believe, the first colored Church or Society, which has come forward in the work of educating their less favored brethren of the South. I have been in constant correspondence with MRS. BRUNOT, the associate manager for the Diocese of Pittsburg, who is working most earnestly to stimulate an interest for the Freedmen, and to organize Aid Societies. Her efforts are seconded by Bishop KERFOOT, and the circulars and papers of the Pennsylvania Branch are sent out with a printed note from the Bishop, urging upon his people the claims of this association ; she will probably be able to form Aid Societies in some of the Churches of that Diocese, as she reports that much interest is manifested by the Clergy in the work. It was expected that the Diocese of Delaware would be represented in this board by an associate manager ; the lady elected to that office, MRS. Bishop LEE, reports that the Episcopalians of that State, are now interested in the proposed system of district schools for the colored people within their own borders, and also in building a Church for them in Wilmington. These two projects, urged forward by Bishop LEE, occupy the attention of those interested in the African race, and

forbid the hope that Delaware will be able to do much towards educating the Freedmen outside of her own boundaries.

Supplies have been sent to the Freedmen, by this Association valued at three hundred and fifty dollars.

The Treasurer reports that \$695,77 have been received up to this date, making, in money and supplies, over one thousand dollars. Three teachers have already applied for situations to teach the Freedmen, one has been examined and recommended for appointment by the committee on education.

In conclusion, my friends and co-laborers, I feel that we have every reason to be encouraged in our work, by the interest our efforts have already excited among the Episcopalians of this region. To those of you, who are disheartened by not seeing more immediate results from your labors, I would remind you that this is the seed time, not the harvest, and in due time we shall reap, if we faint not.

TEACHERS.

| STATE. | | NAME. |
|-----------------|---------------|----------------------------------|
| Virginia, | Richmond, | Miss M. J. Hicks. |
| " | " | Miss Lucy K. Taney. |
| " | " | Miss Frances Taylor. |
| " | " | Randolph Storrs, (Colored.) |
| " | Petersburg, | Miss Amanda Aiken. |
| " | " | Mrs. Margaret Kline. |
| " | " | Mrs. Caroline Bragg, (Col.) |
| " | " | Miss Sarah Coombs. |
| " | " | Miss Fannie Cooper, (Col.) |
| " | Norfolk, | Miss Ada W. Smith. |
| " | " | Miss Irene E. Smith. |
| " | " | Miss Frances S. Newton, (Col.) |
| " | " | Miss Frances E. Williams, (Col.) |
| " | Tallcott, | Rev. John T. Clarke. |
| North Carolina, | Fayetteville, | Mrs. Hare. |
| " | " | Miss Almira Walker. |
| " | Newbern, | Rev. Henry A. Skinner. |
| " | " | Miss Harriet A. Chapin. |
| " | " | Miss Hannah Caster, (Col.) |
| " | " | Miss Sarah Allen, (Col.) |
| " | " | Miss C. E. Smith. |
| " | " | Miss Deborah Smith. |
| " | " | Miss Ella E. Smith. |
| " | Wilmington, | Mr. Ed. Wooten. |
| " | " | Miss Almira Hesketh. |
| " | " | Miss Mary L. Sprout. |
| " | " | Miss Eliza J. Kennedy. |
| " | Raleigh, | Miss Swetland. |
| " | " | John Henry Harris, (Col.) |
| South Carolina, | Claremont, | James M. Johnson, (Col.) |
| " | Lexington, | Mrs. J. Ward Simmons. |
| " | Sumter, | Rev. J. V. Welsh. |
| " | Winnsboro, | Miss S. A. Finney. |
| Florida, | Tallahassee, | Rev. W. D. Scull. |
| Kentucky, | Louisville, | Miss A. M. Kendall, (Col.) |
| " | " | Miss Cordelia Jennings. |
| Tennessee, | Memphis, | Mrs. E. B. Downey. |
| Mississippi, | Okolona, | Mrs. E. H. Lacey. |
| " | Vicksburg, | Miss Fannie E. Charlot. |

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from 11th Jan. to 1st Feb., inclusive:—

| Vermont. | | | Ohio. | | |
|--|--------|--------|--|--------|-------------|
| <i>Vergennes</i> —St. Paul's Ch..... | \$7 00 | \$7 00 | <i>Columbus</i> —Col'd Miss. School of Trinity Church..... | 34 37 | 34 37 |
| Massachusetts. | | | Indiana. | | |
| <i>Jamaica Plain</i> —St. John's Ch., through Am. Ch. Miss. Soc'y..... | 100 00 | | <i>Logansport</i> —Trinity..... | 9 10 | |
| <i>Lanesboro</i> —St. Luke's Ch..... | 5 92 | | <i>Richmond</i> —St. Paul's Ch..... | 2 50 | |
| <i>Worcester</i> —All Saint's..... | 20 00 | 125 92 | <i>Worthington</i> —St. Matthew's..... | 24 85 | 36 45 |
| Rhode Island. | | | Illinois. | | |
| <i>Lonsdale</i> —Miss Sarah Angell..... | 2 50 | 2 50 | <i>Chicago</i> —St. James'..... | 106 33 | |
| Connecticut. | | | <i>Freeport</i> —Zion Ch..... | 10 00 | 116 33 |
| <i>Milford</i> —St. Peter's Ch..... | 5 00 | | Wisconsin. | | |
| <i>Poquetannock</i> —St. James'..... | 5 00 | | <i>Eau Claire</i> —Mission Station..... | 1 00 | |
| <i>Roxbury</i> —Christ Ch..... | 3 30 | | “ “ “ of Rev. Mr. Peabody..... | 3 00 | |
| <i>Stratford</i> —Christ..... | 40 00 | 53 30 | “ Bishop Kemper..... | 16 00 | |
| New York. | | | <i>Mineral Point</i> —Trinity..... | 9 00 | |
| <i>Beechwood</i> —St. Mary's, per Dr. Mead..... | 357 00 | | <i>Whitewater</i> —St. Luke's Ch..... | 3 63 | 32 63 |
| <i>Franklin</i> —St. John's..... | 12 40 | | Minnesota. | | |
| <i>Saugerties</i> —Trinity..... | 10 65 | 380 05 | <i>Baswood Grove</i> —St. Mary's..... | 1 45 | |
| New Jersey. | | | <i>Mantorville</i> —P. S. Ruth..... | 1 00 | |
| <i>Edgewater</i> —Ch. of the Mediator..... | 8 00 | | <i>St. Peter's</i> —Holy Communion..... | 3 75 | 6 20 |
| <i>Mount Holly</i> —S. S., Trinity..... | 20 00 | | Miscellaneous. | | |
| <i>Orange</i> —Grace Ch..... | 320 33 | | Rev. J. Adams..... | 1 00 | 1 00 |
| “ “G. L. D.”..... | 1 00 | 349 33 | | | |
| Pennsylvania. | | | | | \$1146 98 |
| <i>Whitemarsh</i> —St. Thomas' S. S..... | 2 00 | 2 00 | Amount previously acknowledge..... | | 10,622 62 |
| | | | Total..... | | \$11,769 60 |

The General Agent acknowledges the receipt of the following supplies, from 11th Jan. to 1st Feb., inclusive:—

Vermont.

Bennington—S. S., St. Peter's Ch.....2 barrels of clothing, &c.

ERRATUM.—In February number, for St. Matthew's Ch., Wilmington, Del., read St. Andrew's Ch.

The President of the Pennsylvania Branch of the Protestant Episcopal Freedman's Commission acknowledges the receipt of the following moneys and supplies, from Jan. 15 to the end of the month:—

| | |
|--|----------|
| <i>Gloria Dei</i> , Philadelphia..... | \$11 00 |
| St. James', Lancaster, Pa..... | 8 00 |
| Three ladies of Trinity Ch., Oxford Ch., P.O., Pa..... | 120 00 |
| Additional from same Church..... | 16 80 |
| Mrs. Buttolph, Trenton, N. J..... | 10 00 |
| Miss Wyatt, Dover, N. H..... | 1 00 |
| J. Fisher Leaming, Phila..... | 1 00 |
| Mrs. Ryers “..... | 1 00 |
| Mrs. Goldsborough “..... | 1 00 |
| | <hr/> |
| | \$169 80 |

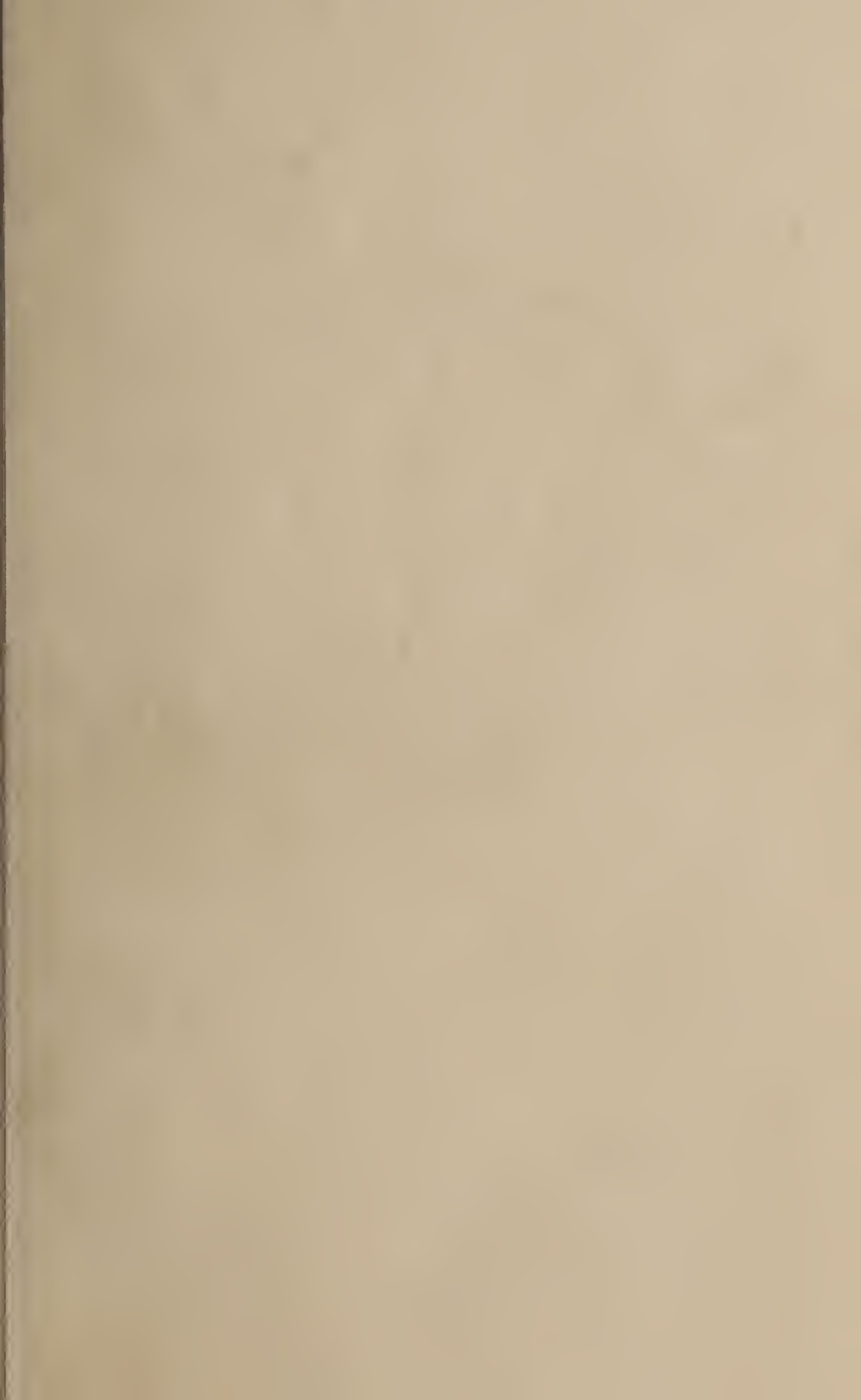
Supplies.

| | |
|--|---------|
| Church of the Crucifixion, Phila., (col'd,) new clothing, valued at..... | \$55 00 |
| One bundle of new clothing, Miss Sallie Wahn..... | 12 00 |
| | <hr/> |
| | \$67 00 |

Mrs. S. A. Martha Canfield acknowledges the following sums received to Jan. 23d, for the “Memphis Colored Orphan Asylum”:—

| | |
|--|---------|
| Oct. 24th, 1866.—From the Diocese of Ohio, through Rt. Rev. Bp. McIlvaine..... | \$98 65 |
| Dec. 25th.—Mr. Edward Bradley, of Calvary Ch., Memphis, Tenn., (for Christmas-tree)..... | 6 00 |
| Jan. 7th, 1867.—Rev. C. H. Jewett, Rector Christ Ch., Dayton, Ohio..... | 17 00 |

| | |
|--|----------|
| Jan. 18th.—Diocese of Ohio, through Rt. Rev. Bp. McIlvaine, (Thanksgiving offering)..... | 814 50 |
| Jan. 20th.—Rev. Albert W. Snyder, St. Stephen's Church, Chicago..... | 6 00 |
| | <hr/> |
| | \$942 15 |



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